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Dec

Why bargain away good faith? asks labour leader

Bert Witvoet

REXDALE, Ont. — Not all unions were delighted with the moral support the Roman Catholic bishops and the United Church extended to striking Eaton's workers. The Christian Labour Association of Canada believes that churches should stay out of the detail work of strikes and bargaining.

"It's the calling of the Church to speak the Word of the Lord with authority," says CLAC Executive Secretary Ed Vanderkloet. "Churches will lose their credibility by issuing statements without being parties to a dispute."

Irresponsible unionism

A United Church statement on the six-month long strike, which involved retail clerks at six Eaton's stores, pointed to the need for unionization and for the T. Eaton's company to bargain in good faith. Although Vanderkloet is sympathetic to the cause of the Eaton's employees (mostly women, who, he agrees, have not been treated all that well by their company), he does not think that churches ought to go beyond issuing a call to society to practise social justice and to protect the rights of its weaker members.

"What about irresponsible unionism?" Vanderkloet asks. "Why has nothing been said about that? We are the only union which consistently argues for an end to this strike business. It's a medieval way of solving a problem."

He refers to a resolution passed at a recent CLAC convention in Edmonton, which urged compulsory arbitration in the private Alberta health care sector. The day following the Convention the United Nurses of Alberta blasted the CLAC for its position. "It was an attack on the hallowed right to strike."

To the extent that unions refuse to follow the path of arbitration, they pay for the social and economic upheaval caused by strikes, says Vanderkloet. The Canadian Labour Congress, of which the Retail Wholesale and Department Store Union is an affiliate, opposes arbitration.

Continued on page 4 ...

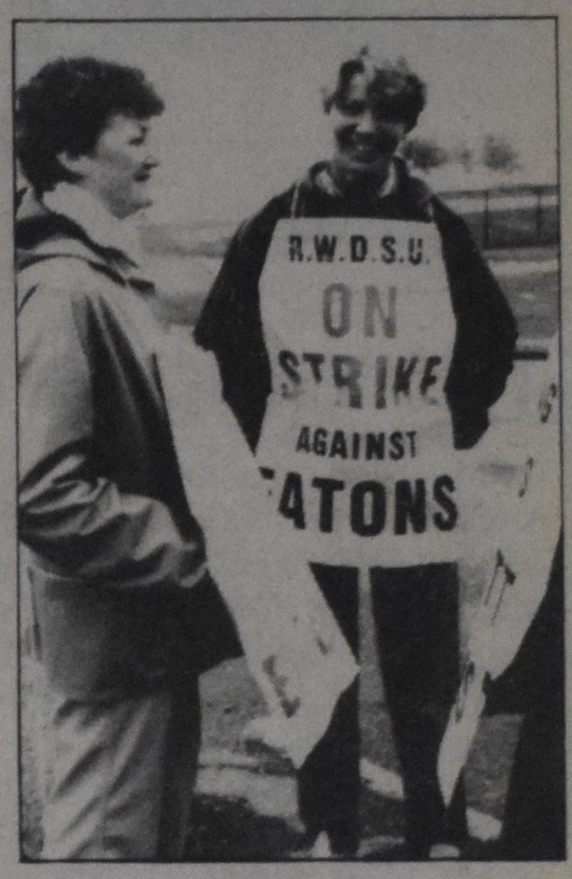

Photo: Marian Van Til

Strikers near the Eatons store in St. Catharines, Ont. One of the women, responding to the request for a picture to accompany this story on the church support, jokingly said, "I guess that means that God is on our side."

Calvinist Contact

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Immigration policy selfish?

OTTAWA (MCC) — A Parliamentary Committee report, released early in April, recommended higher immigration levels so that Canada's population would rise to 30 million by the year 2000.

In particular it called for "people who bring with them investment capital which they will use to create new jobs and export potential, self-supporting retirees, selected workers who fill gaps in our labour force, self-employed immigrants, etc."

In addition, some priority should be given to families with dependent children. Refugees and family reunifications cases could also increase, according to the Committee's chairman M.P. Jim Hawkes.

None of this has yet become governmental policy but some critics, notably church representatives, are concerned about the apparent economic selfishness, that Canada would take those with the gifts and resources most needed in other countries and that children might be desired primarily as future taxpayers to pay for the pensions of Canada's aging population.

They say that the poor and needy should be given priority.

Viewing dead infant necessary risk, say parents

Jeff Adams

CALGARY, Alta. — When Bev Leischner gave birth to a stillborn baby, she and her husband cuddled the dead infant in their arms. They were trying to squeeze a lifetime of love into a few heart-rending moments.

"I just had to see the baby that I thought so much about for nine months," she said, smiling at the memory. "Usually when a child is born you're saying hello, but we were also saying good-bye."

Leischner, a sandy-haired 32-year-old, is among a growing number of parents who are weighing the emotional risks and deciding they still want to view their dead children. In doing so, they often go against doctors' orders.

Robert Fulton, a University of Minnesota sociologist who has written several articles and books about death and bereavement, says most members of the medical profession still believe it's their job to protect grieving parents from their lost infants.

Fulton said such attitudes are based on an outdated Freudian concept of grief: the greater the attachment the greater the grief, so no attachment will minimize grief.

"Some of these ideas are not only Victorian, they're medieval," Fulton told a recent conference for health professionals at Foothills Hospital in Calgary.

Allows emotional release

He said experts realize now that parents who lose a child through miscarriage or shortly after birth are going to grieve no matter what happens, and that having seen the tiny person they brought into the world can be very beneficial.

Leischner, who has three healthy children, said she has talked to many mothers who insisted on seeing their dead babies. Some of the infants were malformed, yet no mother she knows ever regretted her decision.

If parents cannot bear the sight of their child, Leischner recommends they at least ask the hospital to take a photograph in case they change their minds.

"It allows you to make an emotional release, to see and then say good-bye," Fulton told the one-day conference. Later, about 200 physicians, nurses and social workers viewed a British film entitled the Lost Babies.

Continued on page 5...

In this issue:

"This same Jesus, who is taken up from you into heaven, shall return in the same way as you saw him go into heaven." (Picture from Jesus and His Life and Times, published by William Morrow and Co., Inc., New York)

Ascension Day thoughts **p.10**
Robert Bernhardt writes a letter to Christian Reformed people p.7
First Gioia Gehrels article on liturgical dance p.11

Thinkbit

"Small is beautiful." Or, as I would rephrase it, "nothing ought to be bigger than is absolutely necessary."

Andrew M. Greeley-

Clothes make the Christian?

KINGSTON, Okla. (EP) — On a recent Sunday morning, members of First Church in Kingston, Oklahoma, noticed a shabbily dressed, bearded man wandering near the church, poking in garbage cans. The man finally came to rest on the church steps. His pants were worn, his cap and coat dirty, and his shoes old and worn.

A few church members commented about "that old bum." The morning service started, and after the special music the members were surprised to see the "old bum" wander in the door and start down the aisle. Someone whispered, "Look there, that old guy's come inside!" Another said, "there he is ... he's the guy who was sitting on the steps."

The man walked right up to the front of the church, and walked behind the pulpit. Then reaching to remove his cap and wig, the "old bum" revealed that he was in fact the church's pastor, the Rev. Bobby Rice, Jr. Rice proceeded to preach his message on compassion for humanity, and the sin of unconcern.

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Calvinist Contact

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Editorial

The exaggeration of desperation

For several days the "imflammatory" words of Anglican Archbishop Lewis Garnsworthy, words directed against the decision by former Ontario Premier Bill Davis to extend full funding to the Roman Catholic school system, have found their way into newspaper headlines. " 'Fires of bigotry' fanned," screams the Toronto Sun of April 26. Other papers state the case a little more mildly.

Although I agree that the Archbishop's remarks were unfortunate, I am a little amused by the sensation they have caused. Most reports on Garnsworthy's comments misrepresent what the man actually said. He did not compare Bill Davis to Adolf Hitler. He compared the *process* by which Davis had come to his funding position to the *process* by which Hitler made decrees about education.

A second reason why I am amused is that Garnsworthy was effectively able to break through what seemed to him like a conspiracy of silence. Here Davis had made a momentous decision about funding just before the May election, and not one of the parties was talking about it. Understandably so, of course. The population is divided on the issue and there is no way of knowing whether any position gains or loses votes. Nevertheless, the "Hitler" reference brought the matter to the fore in the dying days of the campaign, and it may have been partly responsible for the loss of 20 Conservative seats.

Davis' real face

But there is a third reason, obliquely connected to the incident, that makes me chuckle. And it is something very few people know about.

On June 23, 1971, several children from Ontario Alliance schools hand-delivered 120,000 signatures to the then Premier Bill Davis and Education Minister Robert Welch. The magazine *Vanguard* covered the event in a feature article entitled "Unmasking Polite Totalitarianism." In it Editor Robert Lee Carvill criticized the Davis government for its "brazen disregard for the public" by not allowing reporters and photographers to witness the handing over of the 120,000 signatures and by stating that in his opinion, the public school was Christian.

The article was illustrated by graphic artist William Hart, also known as Wild Bill Fix-up. He drew the face of a man with a mask beside it. The face on the mask was unmistakably that of Bill Davis. But the man wearing the mask was Adolf Hitler.

The issue went to press and 5,000 copies were printed. When members of the *Vanguard* Editorial Board saw the issue, they immediately put an embargo on it. No way was this issue going out to the public. What to do?

The printer was advised to black out the face of Hitler and to reprint 5,000 copies. The printer complied, and the revised version was sent out in the mail. All the other copies were destroyed ... except for a few souvenir copies. I happen to have such a souvenir copy.

You can imagine that when I read about Archbishop Garnsworthy's remarks, this time in criticism of Davis' recognition of the injustice of not funding the Catholic system, I immediately picked up my souvenir issue of *Vanguard,* September 1971. The irony was a little too obvious.

Time to reflect

It goes to show, that some issues in public life elicit extreme responses from people who feel they are being ignored or done injustice to. The "Hitler" analogy in both instances was foolish, of course. It certainly does not promote calm deliberation, but produces more heat than light.

In the meantime, it is our hope that some leaders of Canada's mainline churches are going to rethink their opposition to education equality. Both United Church and Anglican Church leadership, with notable exceptions, seem to favour the neutrality myth of education.

For many years the mainline churches in Canada were the spiritual guardians of Canadian culture. They were the establishment. Consequently, they are not accustomed to taking a stance over against that culture. With the influx of immigrants since World War II, the social fabric of Canada has changed. There is a greater pluriformity. With it comes the need for greater diversity on the educational scene.

Can Archbishop Garnsworthy and other church leaders not see that imposing their view of education on all may also be a mild version of totalitarianism? We are, of course, not going to mention a certain person who wore a black moustache, and was responsible for a lot of misery during World War II.

Letters

We treat animals better

62,000 Canadians were brutally murdered in Canada in 1980. These murders are still occurring today in numbers as high. Some of these people were physically ripped apart limb by limb, others poisoned to death and still others were simply neglected and allowed to die.

How can this happen in our country? These things happen because we allow the slaughter of our unborn children; abortion on demand.

We truly have a disposable society when we can easily throw away unwanted children. When will we learn that all children are a blessing, a gift from God.

In 1971 at John Hopkins Hospital, a baby was born with an intestinal blockage that meant he could not be fed normally. When his parents learned that he also had Downs Syndrome, they refused to let him have the minor surgery that would correct his problem. The baby was put in an out of the way corner where he died of starvation and dehydration 15 days later.

In 1982 in Indiana, a baby was born with Downs Syndrome and needed a simple operation to allow him to eat. The parents refused the operation and refused to give custody to any of the couples who wanted to adopt him. The baby was allowed to starve to death.

We treat our animals better than these children were treated. What kind of people have we become?

We must speak out, protest and continue writing letters. Also the pro-life groups need our support to continue the good work they are doing to teach people and make them aware of what is going on in our country.

Jane Dijkema,
Athens, Ont.

Wrong text for Kooistra position

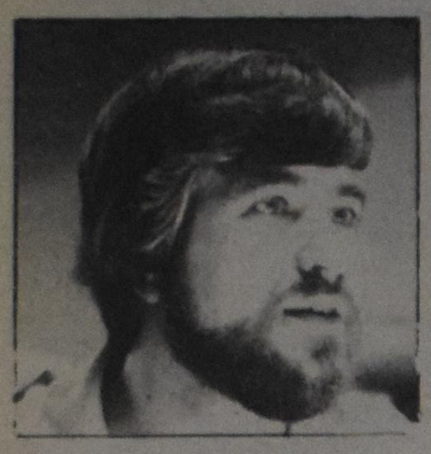
Dr. Kooistra finds himself defending women in ecclesiastical office in a "mock" courtroom debate on the basis of Galatians 3:28 (April 19 issue). I would submit that the above text on which Dr. Kooistra bases his argument is misused and taken out of context.

I agree that the text means that all distinctions — be they racial, social or sexual (male and female) — must be abandoned in the new community in Christ. But it is entirely unjustified, exegetically, to conclude that women may or may not be in ecclesiastical office on the basis of this text.

Galatians 3:28 makes the statement — and what a tremendous statement it was for a society where a woman had very few rights, was uneducated and was not even permitted a place in the synagogue — that in Christ a man has no advantage over the woman before God *for their salvation*. The point of Galatians 3:28 is not equality of men and women in function (such as holding ecclesiastical office) but rather that men and women in Christ through faith are justified — are "Abraham's seed, and heirs according to the promise."

What has been done "in Christ" does

JUST A MOMENT/HERMAN PRAAMSMA



"There are two days in the week about which and upon which I never worry. Two carefree days, kept sacredly free from fear and apprehension. One of these days is Yesterday ... and the other ... is Tomorrow."
(R.J. Burdette, 1844-1914, from: *The Golden Day)*

It is delightful as well as sobering to compare the different things people worry about.

Take the Reformed community, for example. In various parts of the globe those who call themselves Reformed worry about vastly different things. This was brought to my attention forcefully in the last number of months as our Classis was enriched with the addition of a pastor who had served in New Zealand and one who had spend numerous years in Brazil.

The pastor from New Zealand shared with us that the people "down under" have quite a struggle with the singing of hymns during the worship service; a number of them see this as a sign of liberalism. They will not open their mouths when the pastor has announced a hymn, only when a sound Psalm is played on the organ. Even some young people, at church camp-outs and retreats will refuse to sing hymns when worship time comes around on the weekend. This is a big issue.

The pastor from Brazil is a very warm and personable man and readily shared with me his impressions of the first North American Classis meeting he ever attended. There were a number of items that had really struck him as odd. Let me list them.

First, there was the strange phenomenon of clergy dominating most of the discussions. This worried my Brazilian friend. Why don't the others speak up more? They should be more involved, more assertive!

Second, there was, for a Brazilian, an even *stranger* phenomenon: where were all the deacons? One of the vital arms of the church, the representatives of the compassion of Christ Jesus, *unrepresented* at a major assembly! Unthinkable! In Brazil they would never worry about having a healthy delegation from the diaconate present at all major assemblies. Do we worry too much perhaps, about "authority" and questions of whom among us is the greatest?

Third, it was a source of amazement to this new Canadian that the entire proceedings were male dominated. No, that's not phrasing it strongly enough: the entire proceedings were *exclusively male*. The only place where women were in evidence was in the kitchen and serving at the tables during our lunch and supper breaks. I guess in Brazil the Reformed community doesn't particularly worry about this issue and lets women participate freely in their processes.

These things all fascinate me. In New Zealand people passionately worry about hymns or psalms, in Brazil it's full representation and participation by all segments of the church. And in Canada?

Well, we have our own worries, don't we? But isn't it fascinating that if we moved to New Zealand we'd probably all be considered 'liberal,' and if we'd move to Brazil, we might be labelled 'conservative?' And ten years from now the Reformed community may shift some more to the left or to the right again. And when we make our final move — to heaven — what will be our perspective then?

If we'd learn to worry less about secondary internal things, and more about the world out there that faces eternity, what progress that would be!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Time to expose the Sandinistan "hoax"

Normally I try to refrain from public debate. Melle Huizinga's letter of April 19, however, broke down the barriers of my self-imposed silence. The time has come for a conservative American to let his voice be heard in the pages of *Calvinist Contact*.
Mr. Huizinga contends that the issue involved concerns the truthfulness of reports of people who have been to Nicaragua. Alas, Mr. Huizinga only sees what he wants to see and hears what he wants to hear. Even if he disregards a credible witness such as Humberto Belli — a man once active within the Sandinista movement and former editor of the opposition newspaper La Prensa — there are numerous others who are crying out against the sins of the Sandinistas.

Sandinistan failures

The New Republic of October 8, 1984, printed an article by Robert Leiken, initially a sympathizer with the Sandinistas, who tells the story of corruption and violence, and a rapidly deteriorating standard of living for the peasants, while the government enjoys the "bourgeoise" lifestyle they denounce. Says Leiken, "The word Nicaraguans employ the most frequently to describe the Sandinista government is *engano* (hoax)."

As far as land being available to the people, "Peasants are obligated to sell their goods to the Ministry of Commerce and Industry, and contend that its prices are too low to enable them to make ends meet." And, "One of the most depressing aspects of our trip was to hear from so many that they are worse off today than they were at the time of Somoza."

As for Mr. Huizinga's "astoundingly successful literacy program" Leiken replies that, "The national literacy campaign is one of the most vaunted achievements of the revolution, praised even by many of the government's critics. Yet two "graduates" of the literacy program in a peasant village told us they could not read their diplomas. We couldn't find one student from the campaign there or in the neighbouring village who had learned to read. The campaign did somewhat better in the larger cities such as Leon, where, we were told, some had learned to read in follow-up courses. But most had forgotten the little they had learned, and at best could now only sign their names for the election registration."

Because the picture Mr. Leiken paints gets bleaker still, perhaps he also must be discarded as a "truthful" witness.

More witnesses

Consider, then, other witnesses. The April 5 *Washington Times* told of the discovery in Nicaragua of an open grave containing the bodies of 50-60 political prisoners executed by the government. Consider the words of James Whelan and Patricia Bozell who, in their recent book *Catastrophe in the Carribean*, discuss the methods of Nicaraguan interrogators trained by Cubans. "It must take training to devise the 'vest cut,' whereby captured counter-revolutionaries are taken to the nearest village, their arms and legs lopped off, and their torsos left to die by inches, a grisly inspiration of behavioural science for the inhabitants — men, women, and children alike."

Or consider the words of Alfonso Rebelo, an original member of the five-man junta, who said, "There is something you must understand, Nicaragua is an occupied country .... The crucial decisions are in the hands of the Cubans. And really, in the end, it is not the Cubans, but the Soviets."

Soviet imperialism

Ah, here we hit the real issue; how seriously does one take Soviet imperialism and Communist ideology? Nicaragua, besides having a standing army of 250,000 men, also possesses 70 Soviet tanks, 120 Soviet armored vehicles, 1000 East German trucks, 120 Soviet anti-aircraft guns, 50 Soviet howitzers, etc., etc. Airstrips have been modified to accommodate MiGs, and pilots trained to fly them.

Less than a year after the revolution in May 1980, before any significant contra forces were operating, the Sandinistas signed in Moscow an agreement of mutual support with the Communist Party of the Soviet Union, an agreement in which Nicaragua gave complete backing to the Soviet Union's foreign policy, including the invasion of Afghanistan.

Anti-democratic

Consider, finally, the anthem of the Sandinista party where there is a line which states, "Let us fight against the Yankee, the enemy of all humankind." This line, which existed prior to the triumph of the revolution, is not born out of response to past US interventions in Nicaragua, but from a philosophy which states that the United States, the defenders of Democratic Capitalism, is the source of all evil in the world.

Perhaps, then, it is useful to remember the Kirkpatrick thesis (which is not so much thesis as it is historical fact) which states that whereas authoritarian regimes can become democracies, totalitarianisms never do. There is no hope that the totalitarian spirit now possessing Nicaragua will relinquish Communisms dearest aim — the total submission of all citizens to its messianic creed.

Jeff Polet,
Grand Rapids, MI

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Letters maybe abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

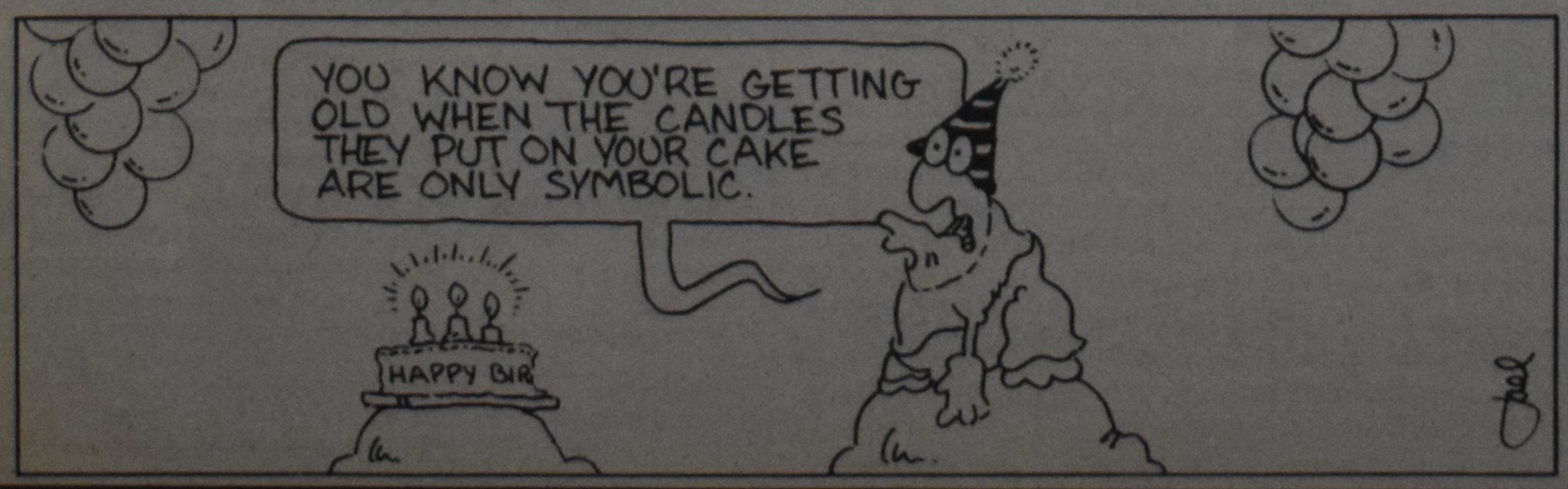
not remove the difference in function of male and female as done by the Father in creation. If one is in favour of women in office he ought not to use Galatians 3:28 as a ground for his position.

Dr. Kooistra concludes, "The Judge has heard the grounds for my objection and agrees." I would think that the Judge, at least not on the basis of Galatians 3:28, would throw Dr. Kooistra's argument out of court.

Objection not granted.

Rev. Jerry J. Hoytema,
Burlington, Ont.

Pontius' Puddle



Society

The loss of a Christian political posture

Cross Examination

Bernard Zylstra

For whom did the readers of *Calvinist Contact* vote in the May 2 election? For the Progressive Conservatives, the Liberals, or for the NDP? Where today is the political allegiance of the Dutch Reformed community in Ontario?

Conservative community

During the last two decades the vast majority of Dutch Reformed Christians in Ontario have become supporters of the PC party. How did this happen? It was a gradual thing. In the first place, new immigrants tend to vote for the party in power. And the PCs have been in power in Ontario since 1943! So during the entire period when most of the members of the Dutch Reformed community settled in Ontario, one thing was always certain — the PCs ran the province.

Then there is another factor. The Dutch Reformed community is a conservative community culturally, economically, and politically. They prefer stability to change. And the genius of the Ontario PCs has been an uncanny ability to cope with change in a piecemeal manner. This ability appeals to Dutch Calvinists. Hence only a handful of them would vote for the NDP — mostly the avant garde types in cities like Toronto.

Vast network of power

Then there is a third reason. For many persons, particularly businessmen, it has become economically beneficial to support the PCs. There is a vast network of power, privilege and prestige operating behind the scenes in Ontario. This is a network of corporate executives, independent businessmen, professionals (especially lawyers), farmers, churchmen, economic and cultural organizations, ethnic associations, etc., etc. This network supports the Progressive Conservative Party, personally, morally and financially. The PC party, in turn, supports the network and its members with influence to persons in power, with contacts, with contracts and with patronage.

The "up-wardly mobile" members of the Dutch Reformed community have increasingly been absorbed by this network and thus, almost automatically have become supporters of the PCs. This support is not a matter of principle but of power, privilege and prestige.

Acceptance of opposition

What we witness here is tragic since our very identity as Reformed people is at stake in this development. How so? There are many marks to our Reformed identity. One of the marks is a ready acceptance of the cultural mandate and the enthusiastic willingness to participate in society — to assume social, political and cultural responsibility. We indeed witness an increasing sharing of that responsibility in Canadian society on the part of the Dutch Reformed people.

But another crucial mark of the Reformed identity is the acceptance of spiritual antithesis — opposition — between humanism and the religion of the Bible. The discernment of that spiritual antithesis is the heritage we received from Abraham Kuyper.

Our people are losing the ability to discern that spiritual antithesis, to discern the conflicting spirits that drive our culture. Today that loss is especially evident in our political posture, particularly in our acceptance of the PC party as our political home. On May 2 we gave further evidence of a loss of Christian political posture in our community.

On May 2 the Ontario PCs suffered a major setback. Hence we will face a healthy reorientation on the political scene. That reorientation should led us to reexamine our own political posture and its long-range implications for our identity as a Reformed people.

Dr. Zylstra is President of the Institute for Christian Studies, Toronto, Ontario.

Viewing dead infant

...continued from page 1.

In it an elderly couple doesn't begin to escape from the pain of a stillborn baby which they never saw until they search out the infant's gravesite 31 years later. Fulton and Leischner agreed the film is an accurate portrait of parental sorrow.

Father grieves too

Christy Stiles has endured five unexplained miscarriages and is still hoping for her first healthy child. She says most people cannot grasp the emotional upheaval caused by losing a baby, even during the early stages of pregnancy.

Stiles, 29, said people often are especially insensitive toward grieving fathers.

"They act like it's not the man's problem; they don't realize that he gets as emotionally attached as the mother does. Some miscarriages can even be tougher on the man than the woman."

Fulton asks his students to establish diaries in which they write imaginary thoughts about the final three months before they become fathers and mothers. He says the exercise helps students understand the loss that real parents can feel.

In discussing their feelings, students also discover another important fact; everyone feels grief and overcomes it in a different way. The pain can be profound but brief, or less severe but lingering. There are many combinations.

Pain lingers

Fulton said the old adage that time heals all wounds is as outdated as keeping parents from their dead infants.

"You're not necessarily going to cry everyday, but it's not going to disappear forever."

He said modern society's "fix-up" mentality has convinced people they can fully deal with their sorrow in a year or two and then get on with life.

"But the idea that you must work through your grief before you can love again is a concept of physics, not of life. It's based on a 19th-century (view) that two objects cannot occupy the same space."

Fulton also criticizes the common assumption that blood relatives are bound to feel far more pain than friends or medical staff after someone dies.

Doctors and nurses sometimes develop emotional attachments with patients that go beyond anything they have with their own families. Fulton said the medical profession's need to grieve is usually ignored.

"The care of the dying can be injurious to your health," he warned his audience.

Why bargain away good faith?

...continued from page 1.

"Why don't the Roman Catholic bishops and the United Church say something about that?" VanderKloet wants to know.

He also criticizes the Church's admonition to the Eatons company to begin bargaining in good faith. "If a company bargains in bad faith, they can be charged and taken to court," says VanderKloet. "Who says the Eatons company has not bargained in good faith? The church leaders were not at the bargaining table."

VanderKloet's main concern is that churches lend emotional support to one group in a conflict, thereby alienating the other side. The gospel is not for parties, he feels. He would like churches to show more support for the CLAC position that one of the main problems in labour relations is the adversary model, which finds its origin in the class struggle of revolutionary humanism.

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Overheard: Question: How many church members does it take to change one light lightbulb?
Answer: Six. One to replace the bulb and five to say that they liked the old one better.
from ***Toccata,*** *Newsletter of the Christian Reformed Churches of Thompson, Okanagan, and Shuswap*

Pressreview

Carl D. Tuyl

As in Dickens' Christmas Carol, the ghosts of the past rose up to visit us again. Ten years ago the last helicopter lifted off the pad on the roof of the American embassy in Saigon, now called Ho Chi Min City. Forty years ago the Canadian army liberated The Netherlands, and the living skeletons were evacuated out of the concentration camps. Canadian veterans marched tearfully through the streets of the Dutch cities where once more they were welcomed by the population. While in all the countries which suffered from the German plague, solemn remembrances took place, the American president saw fit to place a wreath in a cemetery where the blond brutes were buried.

On T.V. the doors of the cremation ovens were opened once more, the battle of Stalingrad, even in old black and white, was gruesome, and Berlin was once more reduced to rubble. History repeats itself on T.V., and all too often in life. A sense of sadness settled upon me not so much because of the past, but rather for the present. I became sharply aware of the fact that we — and you can take that any way you want — are still divided.

Enough already! It would be nice if Mr. Mellowrooney and his minister for External Affairs could get together on some issue at some time. Our beloved Joe was humiliated by the prime minister when Mulroney openly and in Clark's presence contradicted what was earlier said about Canada's attitude to the US embargo against Nicaragua. It is not the first time that these two have clashed, and it is well known that Mulroney and Clark do not get along well. Clark, however, with his seemingly high tolerance for punishment hangs in there.

Mulroney took part for the first time in summit diplomacy and let it be known that he was much better suited for that sensitive activity than his predecessor. The summit itself saw the interests of the United States pitched against the economic policy of the French. Reagan pushing for free trade and Mitterand wanting to maintain the privileged position of French agriculture. In spite of the hype about Mellowrooney being a conciliator, the summit failed to reach any kind of agreement.

I said at the outset that the ghosts of the past rose up. There was even the ghost of emperor Constantine, who allowed the Christian Sunday to be treated with the same respect as the pagan festivals. The Supreme Court of the land declared that the Lord's Day Act was not in accordance with our constitution.

The Conservative Party offered complimentary memberships for $25.00, which would ensure that the holders of such memberships receive communications from the party leadership on legislative activity. Don't buy it. It's a bad deal. There really is no legislative activity by the Conservative Party, at least not very much so far. And for sure, the membership won't get you a sneak preview of the budget — to be brought in on May 23.

Relations between the US and Poland have taken a turn for the worse. The two countries keep expelling each other's diplomats, following the old Mosaic injunction of a diplomat for a diplomat.

In the Ontario provincial election we saw the Tories lose 20 seats, a situation which results in minority government. The popularity of the ruling Conservative Party in England is also slipping. The Tories in New Brunswick do not view the future with hope and optimism either. Premier Hatfield has just about had it. In a recent by-election, a riding held for the past 33 years by the Conservatives was lost to the party, and went Liberal.

Allow me a few thoughts in connection with the 40th anniversary of V-Day. Sometimes I do not know whether this emphasis on remembrance is not at the same time a prolongation of hatred and violence and hostility. "Je me souviens," the Quebec license plate says; and every time I see it I wish the plate would say "let us forget." I am not promoting a sort of historical discontinuity with some slices removed from history, I am pleading for (if that is the word for it) demilitarized remembrances.

What we need is remembrance in the manner of Daniel as is recorded in Daniel 9: "O Lord, the great and awesome God, who keeps his covenant of love with all who love Him and obey His commands, we have sinned and done wrong. We have been wicked and have rebelled we have turned away from your commands and laws ..."

Sometimes, forgive me, I wish I could forget.

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Church

Marian Van Til — page editor

Kuyper's Kapers

SINCE I'VE BEEN HERE, I'VE FAILED TO INFLUENCE BRIAN MULRONEY. HE UNDERSTANDS ME BUT REFUSES TO ACT
PERHAPS THE TRUE POLITICAL POWER IS HELD BY OTHER PEOPLE, INDUSTRIES, OR UNIONS. I MUST SEARCH OUT THE MOTIVATING FORCE BEHIND BRIAN
HELLO, ABRAHAM
WHA...? OH, HI
HEY, MILA...

"God With Us" to have sequel

LUNTEREN, Neth. (RES) — The booklet on Scripture, *God With Us*, issued some years ago by the Reformed Churches in The Netherlands (GKN) will have a sequel after all. Initially, to meet the many (critical) reactions to it, the synod had decided only to provide an elucidation of the relational concept of truth used in the booklet.

Motivated particularly by an exchange of ideas with theologians in the Christian Reformed Church in North America (CRCNA), the synod of the GKN decided to do a more comprehensive job. Subjects that will be dealt with in the sequel are the work of the Spirit (inspiration and illumination), revelation and covenant, the human role in the interpretation of the Bible, danger of subjectivism and (again) the 'relational concept of truth.'

Another study which will contain the reflection (ordered by the synod in October 1984) on how structures and commandments in the Bible (including marriage) are normative for today's world will also be undertaken. The two studies will be submitted to the synod (of Gouda) in one report which should be completed within two years. It was synod's desire that the two be presented together so as to prevent the illusion that doctrine and life can be split.

Rime or Reason

When the psalter is restored
can I be sure that it will shun
intercourse at hearth and
board
at least with my beloved ones?

Sy Nodd

The motion was carried;
the amendment had failed;
then the issue was buried,
though the effort was hailed.

Klaas Sis

Reformed theological college in Nigeria reaches out

MKAR, Nigeria (RES) — In December, 1984, the Reformed Theological College of Nigeria (RTCN) jointly with medical doctors of the Christian hospital of the Church of Christ in the Sudan Among the Tiv (NKST) conducted a week-long evangelistic program in the western part of Tiv land. The joint venture reached 3,000 villages where 11,600 people heard the gospel; four new preaching centres were established and 300 patients received medical help.

The RTCN is owned and operated by the NKST, which now has a total membership of 35,400, worshipping in 1,903 preaching centres and organized congregations. The college began the 1984/85 academic year in September, 1984, with a student body of 59. High inflation and economic recession in Nigeria have almost stopped the college's expansion program. Principal of RTCN is Rev. Dr. Joshua S. Yakobu.

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Church News

Christian Reformed Church

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— to Covenant, Barrie, Ont., Rev. Jan Van Dyk, Chaplain, Holland Christian Homes, Brampton, Ont.

Address changes

— Rev. Carel Geleynse, 155 Mt. Edward Rd., Charlottetown, PEI C1A 5T1

— Rev. D.N. Habermehl, 595 Westwood Dr., Cobourg, ON K9A 4P5; 416-372-5773. Effective immediately.

Classis Toronto Meeting

— The Wednesday evening, May 29th, session of Classis Toronto will begin at 8:00 p.m. in the Clarkson CRC, 1880 Lakeshore Rd. W., Mississauga.

There will be a discussion of the items that are on the 1985 Synod Agenda. A presentation regarding the new Psalter Hymnal will be given by Drs. Polman and Seerveld. **Everyone is welcome.**

Classis will meet in regular session on May 30 at 9:00 a.m. at the Clarkson CRC.

Henry Lunshof, Stated Clerk

Pastoral Pondering

Victimless humour

Bob De Moor

Even in the Christian community we seldom find truly edifying, God-glorifying humour. We should have more of it. The communion of saints seldom reaches such joyous solidarity as when we laugh out loud together.

We should stress that word *together*. It distinguishes uplifting, saintly fun from the corrosive selfishness of stabbing away at someone else's self-esteem. God-redeemed humour sometimes stings, but only in earnest, friendly jest. When on target, it reaches out in love to God and neighbour. Sadly, illustrations of worldly humour are easier to find.

Bittersweet fun

At a small Reformed college some years ago I shared a dormitory suite with a gung-ho, born-again Baptist. Smitten with evangelical fervor he could not contain his anticipation of the imminent return of the Lord. He would speak of little else.

Smelling a chance to assert a little Reformed soberness by throwing some spiritual ice-water over his soul, we sprang into action.

At 2 a.m., while he was fast asleep, we crept into his room equipped with a few trumpets, a tape recording of Handel's "Hallelujah Chorus" and two 500 watt movie lamps. We set off the tape recorder, blew loudly on the trumpets and switched on the movie lights all at the same time. Our Baptist friend jumped off the bed, hands raised, yelling "I'm ready Lord, I'm ready."

We laughed so hard that we had to crawl out of the room on our bellies. The look on his face changed so fast from cherubic delight to pained consternation that we almost forgot to notice his gimpy boxer shorts. But not quite. The whole campus laughed for weeks. We thought it was funny. He didn't. He never came back after spring-break.

Somehow the nasty, bittersweet taste of that type of fun lacks the freedom that laughing together brings.

Laughing together

In church some Sundays ago, we experienced a bit of that victimless humour. In dealing with the Heidelberger we sometimes use an overhead projector. That way we can look together as a congregation at the texts on which the Lord's Days are built. That has the usual risks of course: popping bulbs, air-borne transparencies and the joys of finding last week's texts undergirding this week's message.

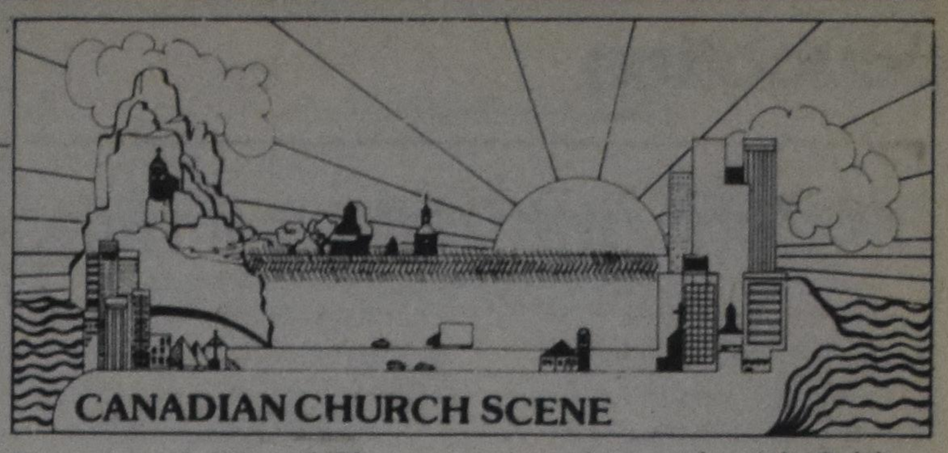
On this particular occasion though, things were humming along nicely. As I slapped a glossy on the projector with John 1:14 written on it, we stopped to consider the concluding words "full of grace and truth," in three languages, no less: English, Greek, and their probable Hebraic precursors.

All of a sudden, parts of "grace and truth" started walking away. It seems two ladybugs had found warmth and comfort in that self-same passage. My futile attempts to separate Word and (wild)life sparked a burst of merriment in the pew. And why not? Where do we find a more fitting response to that passage than such victimless laughter?

Such humour, I believe, is very serious business. It is not true that we in the Reformed churches don't laugh enough. But too much of it echoes the mirth of the Roman soldiers as they tended to the coronation of the King of the Jews.

Let's learn to laugh *with* victims, not *at* them.

Rev. De Moor is pastor of the 1st Christian Reformed Church of Langley, BC.



To my friends in the Christian Reformed Church:

There is always a danger of misunderstanding when an outsider comments candidly on the life of another denomination. However, I believe that such comment is now appropriate and I am prepared to accept the risk.

Presbyterian Comment

Robert Bernhardt

Although my personal association with individual members in the CRC began over 20 years ago, it has only been during the past decade that I have come to experience life in its congregations. In that time I have found myself to be comfortable in both CRC pews and pulpits. I have been welcomed into the homes of a number of your people and we have talked comfortably of the faith we share. I have spoken with your elders in a number of consistory rooms prior to worship and we have shared our concerns for Christ's people. It has been a profitable experience for me and for my family. Let me share with you something of what I have seen and felt.

Admittedly, my experience of the CRC has all been in Ontario and I speak from a definitely Canadian perspective. However, what I have seen and experienced has given me a feeling of deep appreciation and respect.

Inner strength

In your midst I have seen, heard and experienced a strong and vital affirmation of the Reformed Faith. Despite some recent appearances to the contrary, I have been refreshed by the consensus demonstrated concerning fundamental matters of doctrine. The preaching I have heard has often made me embarrassed at my own less able endeavours. The people in the pews have seemed knowledgeable about the faith, interested in worship, committed to the fellowship and concerned for the church.

As a people you have established many educational institutions and organizations for Christian action. As part of an international denomination you have shared in producing an impressive array of program materials and valuable publications. I know of no other church of similar size that has produced anything like the volume of quality materials that you people have. You have developed resources for church programs which are simply superb. As an example, I would rate the Bible Way Curriculum as the finest church school material I have ever used.

As church you have been experiencing impressive numerical growth. Perhaps most of that growth has come from natural generation rather than community outreach, but it still is impressive. Obviously catechetical instruction has not been neglected. You have the stance of being a church on the move. Pews are impressively full (in a way most Protestant congregations haven't seen for 30 years) and even the second service seems generally well supported.

You have also made an impressive transition to the use of English. I am often almost overwhelmed by how well people who grew up speaking Dutch have mastered English. As a church you have also shown interest in ministry in the French language in Canada — just another indication of your identity with a Canadian setting.

The accomplishment of all this has involved hard work, sacrifice and loyalty. Of course, all of your efforts could not have prevailed as they have without God's blessing.

Oh yes, I know there are flaws and imperfections — weaknesses as well as strengths. The fullness of the kingdom has not yet arrived. But I am impressed! I believe that the CRC occupies a unique place on the Canadian Church scene. It is my conviction that at this point in time there is no other Reformed Church group in Canada better equipped and situated to engage in outreach and evangelism.

Future challenge

I believe that you are in a position of unparalleled opportunity. Don't misunderstand. I am not saying that God will not use other churches to do that work too — but has He not brought you to this place and time for the purpose of His own praise and glory. Having been sincere in my praise and admiration, let me dare to issue some challenges!

Can the zeal that has resulted in the gathering and nurturing of a new immigrant population in Canada now be directed towards some additional and broader goals?

First, pause to thank God for where you are as a church today. For a moment, lay aside your readiness for self-criticism and appreciate what God has done in your midst. You have not attained to perfection by any means, but God has blessed you with many spiritual and human resources — and material ones as well. For what purpose has He brought you to this time and place?

Are you willing to grow if the risk is that you may lose your ethnic solidarity? If that threat is too great for you then be prepared to accept as your future merely to become the respectable church for Canadians of Dutch heritage in the next generation.

Why not try to break out of your secure Dutch community and begin to see more clearly how the rest of the population is living? The risk of doing so is real but your opportunity for outreach is dependent on it. Don't let the comfortable security of your church life become the bars on the windows of your world.

Make friends with a few more people who aren't fellow members of the CRC! Build some links with other Christians. Experience what you already know — that not all God's people belong to the CRC. Furthermore, take the risk of getting to know some of those people in your neighbourhood who don't know anything about the Christian faith. Reach out in love and honest caring and perhaps God will answer your prayer for an opportunity to speak of Jesus Christ.

Step out

Continue to work and sacrifice to sustain your Christian Schools and educational institutions. Strive for excellence amongst staff and student body alike. I understand that your motive in establishing such institutions is not to shelter your children from the world but rather to equip them to think consistently as Christians. However, do more to encourage some of the finest products of those programs to take their Christian perspectives into that very secular world out there. Yes, some of them are needed to perpetuate the system — but not all of them. Don't feel that your fine graduates are making a mistake if they choose not to work for a Christian organization or a Christian institution. Support them in their effort to reach out and to share the fruit of what you have enabled them to discover. Pray that they may be able to bring an earnestly professed faith to a needy world in intellectually respectable and stimulating ways.

Pastors, begin to share more in the life of the broader Christian community. Get out and meet the pastors in churches of other denominations and even of other traditions. They may not be able to share your affinity with Calvin and Kuyper, Bavinck and DeGraaff. They probably have never heard of Dooyeweerd, and sphere sovereignty may sound to them like something out of astrology. But they do have an experience of Canadian culture and church life which you could stand to know more about. And, who knows, you might even persuade them to read some good Dutch theologians.

Seek unity

Right at the moment you in the CRC are in the midst of a time of struggle and potential division. Don't allow Satan to absorb all your energy and enthusiasm in dissension. Oh, the issue is not an easy one. I know all about it. I've lived through it too. But, for the sake of those in this land to whom you may be able to minister, seek the peace and unity of Christ's Church. Satan is never more satisfied than when he stirs up a civil war in the midst of God's people. Seek through prayer and practice to be delivered from this present time of difficulty.

In your congregations may you earnestly consider together how you might be reaching out to share the gospel in your immediate community. (No! I don't mean just to try to reclaim that good Dutch family that used to come to church two years ago.) Perhaps you face the problem that your church building is already too full and that even without an effort at evangelism you are still managing to grow. Don't worry about that. God will work things out. If God wants people in the CRC, He'll find them a seat. Then again, if you share the gospel and the Spirit brings forth fruit, perhaps God will lead that convert to some other church home to live out the life into which He brings them. The objective is the gospel not the institution.

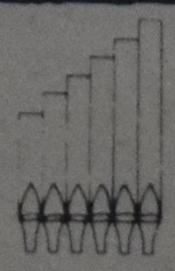
Don't cling to past

I do not believe that God has brought you to this time and place without an intention to use you for His glory in the future. Surely His blessings are intended to blossom into fuller flower than you have yet experienced.

Please don't cling to the past because it has been good. Please don't concentrate too much on the present simply because it is difficult. May your opportunities to focus the strengths of the past on the needs of tomorrow not be forfeited. There is a day of opportunity which is fast arriving. Ready yourself that you may as a people direct your ministry more into the mainstream of the life of this land to which God has brought you.

And one final word. Please understand my comments. They are not intended as criticism but rather to urge you on. I dare to speak with bluntness for that is your style also. Pardon my boldness that I, an outsider, should issue such a challenge. But wait a minute, for that's not accurate either. Our denominational labels aren't what's most important — after all you are still my brothers and sisters in Christ.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ont.



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Education

Henry de Jong — page editor

Student grants-loans budget increased to $135 million

The Ontario Student Assistance Program will total $135 million this year, an increase of $7.5 million over last year, Colleges and Universities Minister Keith C. Norton announced last week.

The Ontario Student Assistance Program provides grants and loans to students attending approved post-secondary colleges, universities and private vocational schools.

The increase in student grant and loan money will offset the recently announced five percent hike in tuition fees and other costs faced by students. Mr. Norton said that the personal and living allowances will be increased to $95 a week from the present $90 and that the local transportation allowance will be increased by one dollar to eight dollars a week.

Of the total $135 million budget, $120 million will be issued as grants, $13 million will go towards servicing interest free loans to students and another $2 million for bursary and work/study programs.

The Ontario government will give out about $25 million worth of loans this year, while the federal government will give loans of some $260 million to Ontario's students. Student loans are interest free until six months after a student finishes school, when the student is expected to begin making payments.

Some 11% of these students default on their payments and consequently, because loans are guaranteed by the government, they end up back in the government's lap. After the collection agencies have done their work, however, the default rate is reduced to around 3%.

Loans are always available to students who need them, but grants are given only to students in their first four years of post-secondary education. Both loans and grants are given according to financial need.

Applications for the 1985/86 academic year are available now. They may be obtained from secondary schools, Financial Aid Offices at all colleges and universities in Ontario or from the Student Awards Branch, Ministry of Colleges and Universities, Queen's Park, Toronto, Ontario, M7A 2B4, telephone (416) 965-5241.

H.d.J.

Wolterstorff influential at Christian colleges

C.S. Lewis, the English novelist and essayist has most influenced the thinking of the 29 Christian college academic deans responding to a survey by the Christian College Coalition.

The fifth most influential figure, after Lewis, H. Richard Niebuhr, Oswald Chambers and Arthur Holmes, was Nicholas Wolterstorff, professor of philosophy at Calvin College in Grand Rapids, Michigan. Wolterstorff was also found to be the fourth "most cited" writer by these deans, especially for his books *Until Peace and Justice Embrace* and *Reason Within the Bounds of Religion*.

Academic deans are responsible for guiding college students in their choice of program and courses.

H.d.J.

Chalkmarks

Homework

I have recently been thinking about our school's message, or perhaps its non-message, to students and parents regarding the importance of homework and faithfulness to academic duties. We send report cards home only four times a year. There may be occasional telephone calls explaining a student's failure in completing an assignment.

But if a high school student skips a class, a letter is immediately sent home, and detentions or suspensions may follow. Similarly, if a junior high school student is late for class or school, his parents soon receive a letter and the student must serve an after school detention.

This emphasis seems wrong when I think about it because it is the completion of class assignments and homework assignments that should be of first importance to schooling. It is mastering subject matter that education is about first of all. It is becoming proficient in writing and speaking, in playing instruments and in drawing, in reading and knowing history that the first priority of schooling is to be found.

So letters should be sent home when students fail to use class time effectively or when students write an excellent essay; parents should be informed when homework is simply not done or when an examination is exceptionally well written. Letters should be sent for the good and the bad I want to say.

At a recent staff meeting we talked about homework and respect for a considerable length of time. The level of respect between persons seems to be so low, many said. Decency seems to be a mere facade, a covering that so easily falls away in favour of putting somebody down, calling another dumb, criticizing someone with ridicule. And there is also an easy neglecting of homework, others noted. The very word appears to paint associations of drudgery, punishment and boredom.

The idea of homework does not have to wear that sort of clothing. The cloud of meaning the word and the actuality raises can take on an investment of exhilaration, accomplishment and satisfaction. Homework can be like my jogging — the means whereby I achieve that which I am capable of performing. I sweat and hurt for a few weeks, but then I start to float. Delight comes after three miles. Satisfaction comes after ten miles, and later even more in the heavenly repose of snoozing in a hot bath.

Class assignments and homework are, I want to say, the means by which we acquire mastery over subject matter. And doing so is a joy, a completion of that which God fashioned us to do.

Jack VandenBorn,
Calgary Christian School Newsletter

Calvin wins accreditation

GRAND RAPIDS, Michigan — Calvin College's teacher education program has achieved accreditation by the National Council for Accreditation of Teacher Education (NCATE), Washington, D.C. The comprehensive evaluation of the undergraduate elementary, secondary, and special education programs in teacher education took place October 15-17, 1984, but formal action by the National Council, which meets twice a year, occurred this spring, according to Dr. Corrine E. Kass, Dean for Academic Administration.

"Accreditation by NCATE is important to us," stated Kass. "Many of our teacher education graduates seek employment in other states or in Canada. Unless we are accredited by NCATE our graduates must sometimes take additional course work and meet more stringent requirements in order to be certified to teach in states other than Michigan."

Calvin's teacher education program was first accredited by NCATE in the early 1960s and throughout the 70s. In 1980 Calvin lost its bid for accreditation due to its failure to meet standards in a few areas. By contrast the evaluation team, in October 1984, judged that Calvin had met every standard.

Calvin's NCATE accreditation is not to be confused with accreditation by the North Central Association of Colleges and Secondary Schools, an accreditation which Calvin has held continuously since 1930.

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Prerequisite: Bachelor's Degree

Function: This course will meet one of the requirements of the Christian School Teachers Certificate in Ontario (2.43). The course is also part of the M.A.T. program at Calvin College.

Instructor: Mr. A. Guldemond

2. Education 301 — Educational Psychology

Description: A psychological study of the educational environment, focusing on the learner, the learning process and the various kinds of learning.

Prerequisite: Bachelor's Degree or Permission of Instructor.

Function: Required as one of the requirements of the Christian School Teachers Certificate.

Instructor: Dr. L. Steggink

3. Religion 370 — Christianity and Culture

Description: An historical and systematic study of the Reformed Christian tradition in the Western world — its origin and development, its basic concepts, its cultural vision and impact and contemporary relevance. Special attention will be given to the educational significance of the topics discussed.

Prerequisite: Enrolment in a college or university.

Function: Requirement for the Christian School Teachers Certificate for those who have not attended C.S.I. affiliated colleges.

Instructor: Dr. J. Bolt.

4. Education 581 — Educational Philosophy and Curriculum Decisions

Description: This course examines the philosophical views of selected thinkers on curriculum. The course focuses on the differences among the best of secular and Christian curriculum theories with special emphasis on the way curriculum theory is related to the religious vision and major learning goals of education. This course is part of the M.A.T. requirements and will be taught by Dr. Oppewal of Calvin College Campus from June 27 - July 19.

Anticipated Tuition $460.00 (Cdn.)

Limited housing with other students is available in the Redeemer College dorms at $30.00 per week.

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Family

Notes on the poem:

Nathan Robert Childs, son of Anne and Robin Childs, was born on November 5, 1984 and passed away on February 11, 1985. The Childs experienced "God's incredible strength and comfort," they write. They are interested in setting up a support system for parents who have suffered the death of a child, and who want to share their grief with fellow Christians who have experienced the pain of death and the comfort of Christ. Such parents can write to:

Anne and Robin Childs
1415 19 Ave., N.W.
Calgary, AB
T2M 1A7
Tel: (403) 289-0113

When a child dies

When a child dies, a part of you dies,
the intensity of your love expands.
When a child dies, your heart splits,
tears down the middle, right in two.
When a child dies, your soul is downcast,
your eyes seek a God afar off.
When a child dies, you feel low,
lower then you've ever been, the bottom.
When a child dies, your arms are empty,
dreams shattered, hopes in vain.
When a child dies, your tears fall freely,
down your cheeks, on to your breast.
When a child dies, your burden is too heavy,
you stumble and teeter and finally fall.
When a child dies, it is then God comes forth
with such closeness, you feel His very presence.
When a child dies, God bends down,
stretches out His hand and takes yours.
It is then that you feel strengthened,
uplifted from a once too heavy burden.
It is then that you are consumed with strength,
a comfort that overwhelms, and takes hold.
It is then that you, though feeling pain,
can carry on to comfort those who sorrow.
When a child dies, God is the only comfort,
what is now empty, becomes filled with Him.
When a child dies, God takes that child to Him,
to hold and give peace and happiness forever.
When a child dies, God sends His amazing love,
to comfort and strengthen those He has left behind.

Anne Childs

1 million new teachers needed by 1990 in US

A report from the American Association of Colleges for Teacher Education claims that one million new teachers will be needed by the end of this decade. The report predicts that unless changes are made in training programs and recruitment efforts are stepped up, the U.S. will face a severe shortage of teachers.

The predictions are based on a study conducted by the National Commission for Excellence in Teacher Education. The study notes that "if traditional teacher education programs are the only source of teachers, then one in ten college students will have to enrol in teacher education programs to meet the national requirements." In 1982, roughly one in 20 college students elected an education major.

Referring to the possible shortage of teachers as an "ominous situation," the panel urged raising teachers' salaries, increasing professional development opportunities, helping former teachers re-enter the profession, upgrading requirements in teacher-ed programs, and requiring new teachers to complete a year-long internship.

from CSI, "Intercom"

Clothes make the Christian?

... continued from page 1.

Rice said only two members of the church had approached him in his "bum" disguise. Former Oklahoma governor Raymond Gary had offered to buy him a meal; another member — Jim Stevenson, who was to be baptized that evening — invited him to church.

"I was amazed at the reactions," Rice told Baptist Press. "No one got mad, but they had their eyes opened to 'who is your neighbour.'" Rice used a similar technique while a member of a church in Texarkana, Ark. "Some of the church members there actually pushed me aside as they hurried into the church," he recalled.

Cinema Summaries

Marian Van Til

Cat's Eye

Rated **A***dult* **A***ccompaniment*
Stars Drew Barrymore, James Woods, Alan King
Directed by Lewis Teague, from the novel by Stephen King

Cat's Eye consists of three strange stories linked by an heroic cat who wanders into each episode.

Stephen King, on whose book the film is based, is the current master of sophisticated horror stories-turned-movies. This one, however, is as full of humour as horror. It is largely that clever mix which distinguishes it from the pack.

First, an innocuous young business executive pays an unsuspecting visit to a company with the reassuring name "Quitters, Inc." He's looking to end his nasty nicotine habit. He's cured all right — through very drastic measures which have repercussions for his wife and child as well as himself. King's satiric sadism here will evoke empathetic shudders from anyone who has tried to say good by to the evil weed, or to any other addiction.

In the second story, a rich old coot makes a deadly wager with the washed up tennis pro who has appropriated his wife. If the tennis player will walk around the eight-inch ledge which surrounds the outer edge of the skyscraper they occupy, he will win the other man's wife and a lot of loot. His trek around the building, many floors above ground on a blustery night (and fraught with other unnerving obstacles) contains chilling moments for viewers. The episode ends with an ironic twist provided by a little help from the cat.

In the third story the film changes gears, and in doing so unravels part of the common thread woven in the first two vignettes: satiric comment on serious human problems.

The cat becomes the centre of attention in this fantasy piece — and in the end, fantasy becomes reality. The cat skips into the lives of a young girl and her parents. At first, the girl is allowed to keep "General" (her name for the cat). But after allowing him to sleep in her room, the girl's paranoid mother takes him to the pound for "termination." Meanwhile, a tiny but mighty demon-eyed, yellow-toothed monster has been paying nocturnal visits to the girl's room, trying to steal her breath away — a talent her mother believes applies to cats.

After a quick-witted escape from the pound, General returns and does battle with the monster, and the parents are allowed to see the monster's "reality." They insist she tell no one, lest they be considered kooks.

This film will likely appeal to many who don't appreciate the horror genre. (I steadfastly avoid the genre, normally). It is tempting to go see *Cat's Eye* merely for a good scare and some laughs — the perfect movie for a group of friends looking for an entertaining evening that's a change of pace. However, *Cat's Eye's* satiric black-humoured approach to several very serious personal/societal problems must be looked at more carefully by Christian viewers. While King's examination of adultery may be ambiguous, or even condoning, his vivid "comment" on addiction should jolt those of us who continue in the "Reformed" habit of polluting our bodies with tobacco.

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Ascension Day

Heaven hears a hoot

Bert Witvoet

How important an event is the ascension of Jesus into heaven? If we go by the amount of space the gospel writers devoted to it, not very important. The book of Acts tells the story in three verses; the gospel of Luke devotes two verses to it; Mark mentions it in one verse. Matthew and John do not record the event at all.

Ronald Reagan's visit to the Bitburg military cemetery in West Germany got many times the coverage that Jesus' ascension into heaven did. That may be partly explained by the fact that we live in the age of mass communication, whereas Jesus lived in the age of communication by word of mouth or letter. But most of it is due to the fact that you can't say much about Jesus' ascension. Even the gospel writers find their quills running dry quickly when they come to that stage of Jesus' resurrection life.

******

From an earthly news point of view, the event was small potatoes. When Christ ascended into heaven, He left behind Him at the most 200 hundred party members. They would miss him. At the scene of action only a handful of Galileans were intently looking up into the sky until they could see nothing more than a cloud. They were accosted by two "men in white," who told them that there was no point in looking up any longer. That's it. Nothing more to report. This is Joe Schlessinger reporting for CBC in Bethany, Israel.

The Church of Christ was in its seedling stage. The glory of the Ascension was simply not understood by the disciples, and had they understood, their number was simply too small to enable them to put on a victory parade. At this point only heaven could do justice to the meaning of the historical moment.

We can rest assured that heaven rose to the occasion. Hosts of angels were there to welcome and cheer the Conqueror riding to His palace. Gates lifted up their ancient doors so that the Redeemer King might come in. "Who is He — this King of Glory?" one section of a huge angelic choir sang. And the antiphonal choir answered, "The Lord of Hosts, He is the King of Glory!" Again the question rose from the bleachers in heaven: "Who is this King of Glory?" And the response thundered all around: "The Lord of Hosts, He is the King of Glory." There was great rejoicing in heaven.

******

Back on earth, in the temple of Jerusalem, there was rejoicing too. A small band of believers worshipped and praised God continually. But as in the Dr. Suess story "Horton Hears a Who," the unbelieving crowds did not hear the faint sounds of 20 or 30 saints. And certainly the Pharisees and Sadducees could not hear the hooting going on in heaven. So what was there to report on?

If the pharisees and Sadducees had known about Jesus' journey to heaven, they might have heaved a sigh of relief. Ascensions, unlike the Bitburg visit, are not offensive to any group of people. Nor do they challenge anyone's position of power.

One can just imagine the reaction of the High Priest, "He should have thought of it earlier. Would have saved us a lot of trouble."

And the world has been heaving a sigh of relief ever since. "While the cat's away, the mice will play." The ascension of the King of Kings has little impact on the "real" world of labour, entertainment, politics and education. Even business does not know how to exploit it, as it has exploited Christmas and Easter.

What do we do with Ascension? How do we celebrate it?

******

We can only celebrate it if we place it within the context of all the other events of the history of salvation. The disciples had been told not to focus on the sky too long but to return to Jerusalem, where they would be clothed with power from on high.

It was what one might call the first exposition of the "trickle-down theory." The power which had been invested in Jesus as He marched into heaven and sat down on the throne, was going to come down to earth on the disciples and on the Church they would help found. The ascension of Jesus Christ would spill over onto earth and produce obedient living.

Pentecost follows, and we read that 3,000 were added that first day. By the time Peter and John are put in jail for a night, the number has grown to 5,000. The "hoot" was getting louder. Today the gospel has been spread over the whole earth and millions of lives shout the praises of the Lord of Lords and the King of Kings.

One day, the trickle-down effect will become a full outpouring of all the blessings of victory. Then Jesus will return the way He went, riding on the clouds of heaven. But He will also return the way He arrived in heaven. Shouts of triumph will then come from all those who have learned the words and melody of the new song.

**

In the meantime, we are not supposed to be standing here looking up into heaven, either wishing that Jesus had not gone or that He will return soon. This same Jesus wants us to claim the power He has given us and go and make disciples of all nations, in preparation for the final victory parade.

That will not be a matter of two "men in white" instructing a handful of disciples, but men, women and children of all nations will instruct a host of "men in white" to open the gates and let the Lord of Hosts ride in.

There is not a newspaper in the world that will not carry that story on its front page.

The triumphant Jesus. *Detail from mosaic in the church of St. Pudentiana, Rome.* *picture from:* ***Jerusalem, city of Jesus,*** *William B. Eerdmans Publishing Company, 1980.*

Ascension

My Son, I think I understand
why I was not there,
when you were lifted up
to depart to glory.
Thirty-three years ago
you briefly belonged
to me alone,
when I caressed
your small body
and comforted and soothed
my little Prince.

But now I've finally learned
that only through
separation and pain
true closeness and
rapture are born.
My silent conversations
with you,
oh the wonder of it all!
I may now
call prayers.
And I finally understand
that my love for you
is not unique,
but that I must share
your eternal love for me
with all mankind.

Yet who am I, mere mortal,
that I may call
my own Son
my friend and redeemer?
I'm tired and old now,
and my heart is too small
to contain all this
bliss and adoration,
So if it's your will,
my ascended King,
then let me rest
in your arms
up there,
like you did in mine
down here.

Berta Hosmar,
Whitby, Ont.

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Liturgical dance: a praying with the bones (1)

A series of four articles on the issue of dancing in a worship setting

Gioia Gehrels

At this point in history, the churches of the Christian Reformed denomination probably need a fair amount of open-minded discussion before many would feel that dance could be part of a church's liturgy. If you offer a child cooked liver and she's convinced beforehand that it will make her sick, she will refuse it. But if you can show her that indeed it will make her healthier and that, fried up with onions and a little sage, it does taste good, maybe, just maybe, she'll give it a try.

What is liturgical dance? For that matter, what is liturgy? Taken literally, the Greek word for "liturgy" has two parts — *laos* which means "people" and *ergon* which means "work." The actual use of the word, however, became the technical term for the way the people, or congregation, expressed themselves communally in worship to God. Every church has a liturgy, whether it worships with set forms inherited from the ages or whether it worships in the inspiration of the moment.

If liturgy is what people do when they worship, then liturgical dance is danced movement as it forms part of a communal worship service. The purpose of this movement is to please God and to enrich our creaturely dialogue with the Creator. If liturgical dance does neither of these, it should not take place.

Liturgical dance is meant to be part of the abundant life God gives us. It is another way for people to turn God's Word into the flesh of life. What a creaturely and organic way to praise God, with the very bones that God created from dust!

In the same way that we praise and worship God through congregational hymn singing, we can also praise God through collective movements. In the same way that we are blessed by a trained choir singing the words of a psalm, we can be blessed by the expressive movements of a rehearsed group of dancers. In the same way that we reach out to the Lord through a soloist's moving song, we can reach out to the Lord through the dramatic dance of a single person.

Why is it that of all the arts, music is the accepted medium through which to praise God? Dance also can be a medium of worship. In his book, *Dancing For God,* Lucien Deiss says, "Song is the joy of the voice, dancing is the joy of the body." Or as a sensitive poet put it, "Dancing is worship, a praying with the bones."

This Firenze frieze by Luca Della Robbia shows children dancing to music.

Dancing inherently evil or good?

An historical perspective on liturgical dance is quite revealing. It is important to begin with a realization that in the most basic sense the human capacity to dance is rooted in creation. God gave us bodies that are instruments of sense and motion, making us capable of responding to musical themes with rhythmical movement. This capacity is rooted in creation, not in the fall. Many people believe that dancing is inherently evil and therefore should have no place in a worship service. If dancing or movement was part of God's creational order before the fall, however, a worship service is the first place it should be found.

There are many references to dance in the Old Testament, including the books of Exodus, Judges, I and II Samuel, I Kings, I Chronicles, Job, Psalms, Ecclesiastes, Jeremiah, and Lamentations. Besides the Israelites dancing before the golden calf in Exodus 32, and the prophets of Baal dancing around the altar in I Kings 18 (both liturgical dances but in liturgy with a heathen god), references to dance in the Old Testament are references to God-centred liturgical dance or dance which praised the Lord God. They speak of the young maidens dancing, the prophets prophesying through ecstatic dance, processional dances welcoming victorious armies, King David's praise dancing before the ark of the covenant, children dancing, mountains and hills dancing, and in describing Israel's situation, the image of mourning turned to dancing.

There are 22 different words in Hebrew for dance; 12 are found in the Bible. Their meanings range from skipping to whirling to writhing. These many biblical references suggest that dance was a well-developed part of Israelite culture and came in a variety of forms.

The Israelites had difficulty remaining faithful to the Lord, as we do today, but when the Lord *was* in their midst, they did not stand still. "Dance was an accepted part of Israel's corporate worship. Israel regarded dance as a natural and valid expression of gratitude to God and a festive way to celebrate a joyful event." (Synodical study report 1982).

The New Testament contains fewer references to dancing, just some passing remarks in the Gospels. Some reasons for this could be that whereas the Old Testament gives a comprehensive, often detailed account of Israelite history, the New Testament gives only the beginning of Christian history. After the New Testament was written the Christian church went on to grow, expand and develop enormously in many important directions. Also, whereas the Old Testament Israelites over hundreds of years and many generations had developed quite a framework for their worship (which included dancing), the New Testament Christians were still trying to figure out exactly who Jesus was and what it meant to be a church (like immigrants to North America trying to learn the language and customs of a new land).

When these kinds of problems were still being worked out, it is possible that other creative forms of worship (such as dancing) did not have much opportunity to develop at this time. This possibility is strengthened when we see that dancing *did* become part of the Christian worship service as the church matured.

Gioia Gehrels lives in Willowdale, Ont. She is Head of the Siloam Dancers.

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Births

KRALT: "He has caused His wonderful works to be remembered. The Lord is gracious and merciful" (Psalm 111:4).
We, Peter and Kathy Kralt, thank the Lord for the miracle of new life, with the birth of our third child, a daughter. The Lord has indeed been gracious, for which we named our little girl JOANNA MARGARET. She was born April 16, 1985, weighing 9 lbs. 5 oz. Joanna is welcomed with love by her brothers Gregory William and Michael James. She is the tenth grandchild for Mr. G.D. Kralt, sixth grandchild for Mr. and Mrs. W. Buys and another great-grandchild of Mr. P. Hogendoorn, all of Beamsville, Ont.
22 Robinson St., S., Grimsby, ON L3M 3C4

REKMAN: We, John and Alice, give praise and thanksgiving to our Lord for the beautiful new daughter that He entrusted to our care on April 4, 1985. JANELLE FRANCINE is a healthy and lovely little sister for Andrea. As well, she is the second grandchild for Mr. and Mrs. Nick Dykstra, Belleville, Ont., third grandchild for Mr. and Mrs. Cas Rekman, Sarnia, Ont., second great-grandchild for Mr. and Mrs. Chas. Dykstra, Bloomfield, Ont., and tenth great-grandchild for Mrs. William Kapteyn, Sarnia, Ont.
Address: 1059 Talfourd St., Sarnia, ON N7S 1C2

TENSEN: Rejoice with us! We, Henry and Annette, have received another gift of love from our maker, a son, LUCAS JULIAN, who was born on April 25, 1985. Lucas is lovingly welcomed by his brothers Nico and Justin, and by his grandparents, Mr. and Mrs. J. Tensen of St. Thomas and Mr. and Mrs. H. Dekker of Strathroy, Ont.
76 Temperance St., Bowmanville, ON L1C 3A9

Marriages

GROOT—RIGGS: With joy and thanksgiving to the Lord, Mr. and Mrs. Piet Groot wish to announce the forthcoming marriage of their daughter, NELLY MARGARET to DAVID WILLIAM, son of Mr. and Mrs. William Riggs. The wedding will take place, D.V., on Saturday, June 1, 1985, at 1:30 p.m., in the II Chr. Ref. Church, 265 Albion Rd., Rexdale. Rev. P. Kranenburg officiating.
Future address: 28 Genthorn Ave., Rexdale, ON M9W 2S7

BACON-NYHOLT: With joy and thanksgiving to God, ANITA MARLEEN Nyholt and DAVID LEWIS Bacon, daughter of Mr. and Mrs. John Nyholt, Sarnia, Ont., and son of Mr. and Mrs. Hector Brough of Wiarton, Ont., will be united in marriage on Friday, May 24, 1985, at 7:00 p.m., in the First Chr. Ref. Church, London, Ont. Rev. Morris N. Greidanus officiating.
Future address: 52 David St., Lambeth, ON N0L 1S0

Births

VANDERDEEN: With joy and thankfulness to God, the giver of life, we, Clarence and Irene, are happy to announce the safe arrival of a little miracle, ELIZABETH GRACE, on April 18, 1985. "Beth" is the first grandchild for Mr. and Mrs. Tom Sikma of Norwich and the tenth grandchild for Mr. and Mrs. Ipe VanderDeen of Strathroy. She is another great-grandchild for Mrs. Y. Sikma of Grimsby, Mr. T.C. Strikwerda of Bowmanville, and Mr. and Mrs. R. Feddema of Strathroy.
Address: R.R.#5, Strathroy, ON N7G 3H6

Marriages

OOSTERHEERD-DE KLEER: With thanksgiving to God, who has brought them together, Mr. and Mrs. John Oosterheerd are happy to announce the forthcoming marriage of their daughter CARRIE JOANNE to MENNO, son of Mr. and Mrs. Eric de Kleer of Ottawa. The ceremony will take place, D.V., on May 25, 1985, at 4 p.m., in the Immanuel Chr. Ref. Church of Cornwall. Rev. Sietsema officiating.
Future address: 5 Wolff St., Apt. 2, Ottawa, ON K1K 1K6

PRINSEN-KOOISTRA: With joy and thanksgiving to the Lord, Mr. and Mrs. Evert Prinsen of St. Catharines, Ont., wish to announce the forthcoming marriage of their daughter EVELYN to DAVE, son of Mr. and Mrs. Gerry Kooistra of Fenwick, Ont. The wedding will take place, D.V., on June 1, 1985, at 3 p.m., in Maranatha Chr. Ref. Church, St. Catharines, Ont. Rev. A. Dieleman officiating. We wish you God's blessing Evelyn and Dave as you walk down life's path together.
Future address: 670 Canboro Rd., Fenwick, ON L0S 1C0

VANDER PLOEG-BAARDA: With joy and thanksgiving to the Lord, John and Anna Vander Ploeg of R.R.1, Shallow Lake, wish to announce the forthcoming marriage of their son CLIFFORD to MARILY. Daughter of Chester and Terrie Baarda of B.C. The wedding will take place, D.V., on May 17, 1985, in Exeter Chr. Ref. Church, Ont., at 6:30 p.m.
Future address: 11 Overlea Dr., Apt. 214, Kitchener, ON N2M 5C8

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Anniversaries

Congratulations to Eldert and Grace Geertsma (nee Tiersma) who will celebrate their 50th Wedding, D.V., on May 17, 1985.

1935 May 17 1985
With happiness and thanksgiving we announce the 50th Wedding Anniversary of our parents,

ELDERT and GRACE GEERTSMA
(nee Tiersma)

Children:
Hank & Hermine Dijk — Walton, Ont.
Leo & Greta VanderLey — Shelburne, Ont.
Jack & Tina Sijtsma — Caledonia, Ont.
Peter & Marj Geertsma — Brunner, Ont.
Oeds & Ruth Geertsma — Lucknow, Ont.
John & Linda Geertsma — Chesley, Ont.
Jim Geertsma — Acton, Ont.
Jane Devitt — Owen Sound, Ont.
John & Mary Dijkstra — Owen Sound, Ont.
John & Maureen Peet — Goderich, Ont.
and 26 grandchildren, one great-grandchild.
"I will instruct you says the Lord and guide you along the best pathway for your life; I will advise you and watch your progress" (Psalm 32:8).
May God bless them for many years to come.

50 years is a long time

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be **very clear** to reproduce properly. Contact the advertising department for further information.

Anniversaries

Congratulations to Herre and Akke Jansen who will celebrate their 50th Wedding Anniversary, D.V., on May 22, 1985.

1960 May 1985
With thankfulness to the Lord, we announce the 25th Wedding Anniversary of our parents,

ANDY and JOANNE ELGERSMA
(nee Hoekstra)

Psalm 37:4 & 5.
Congratulations and our love:
Bill & Pat Elgersma — Vesper, WI
Bob & Hannah Elgersma — Wi. Rapids, WI
Sharon — Dordt College
Dave — at home
Home address: 3632 County C., Wisconsin Rapids, Wisconsin, USA 54494

Zwolle (OV.) St. Catharines
1940 May 23 1985

GERRIT JAN and HENNIE HULTINK
(nee Pot)

We're grateful that our heavenly Father has seen fit to allow us to make plans to celebrate Mom and Dad's 45th Wedding Anniversary. We're also very grateful for their steady insistence that in all things we serve the Lord. What started out as a copying of their example has now by the grace of God, become our conviction. Thanks, Mom and Dad, for the consistent example. May He grant you both continued good health and good spirits while He tarries.
Hank & Rolina Hultink; Gerrit, Tessi, Roland, Hennie — Mount Hope, Ont.
John & Jenny Hultink; Carolyn, Valarie, Natalie — St. Catharines, Ont.
Gerrit & Cathy Hultink; Jason, Julia — Peterborough, Ont.
Bert & Jane Hultink; Brandon, Todd, Chad, Tara, Mark — Grand Rapids, Mich.
Ben & Rini Hultink; Andrea, Kimberly, Karen — St. Catharines, Ont.
Home address: R.R.#1, St. Catharines, ON L2R 6P7

Anniversaries

1960 May 21 1985
"But as for me and my house we will serve the Lord" (Joshua 24:15b).
With much joy and thankfulness to our gracious God and Father, we wish to announce the 25th Wedding Anniversary of our parents,

WALTER and ANNE DRYFHOUT
(nee Stevens)

It is our prayer that the Lord will continue to bless you with many more years of love and happiness together.
Congratulations Dad and Mom.
Margaret & Martin VanHarten — Sunderland, Ont.
Marlene & John Vanderburgh — Georgetown, Ont.
Clara
Cynthia
Open House will be held, the Lord willing, on May 21, 1985, from 7:30 - 9:30 p.m. at our parent's residence.
R.R.#2, Newmarket, ON L3Y 4V9

We are thankful to the Lord that we may celebrate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

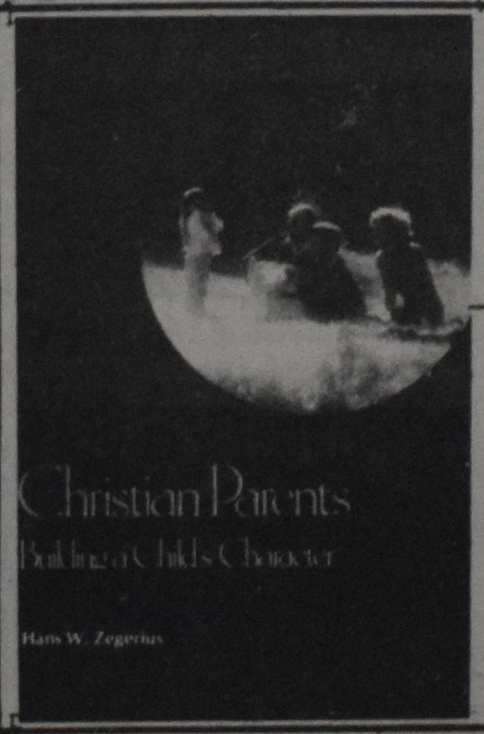
HERRE and AKKE JANSEN

on May 22, 1985.
John & Elly Stadt; Heather, Ken, Andrew — Victoria, BC
John & Grace Jansen; Harold, Stephanie, Karen, Christine — Edmonton, Alta.
Jake & Verra De Vries; Harold, James, Loretta — Oshawa, Ont.
Gerald & Greta Hofstra; Angela, Peter, Brian — Guelph, Ont.
Dick & Irene Hilberdink; Kevin, Brian, Jason — St. Catharines, Ont.
Marcel & Willy Kyer; Natalie, Joel, Denise — Kingston, Ont.
Gil & Alayne Langerak; Jared — St. Catharines, Ont.
John & Hilda De Vries — St. Catharines, Ont.
Home address: 330 Glengarry Rd., Kingston, ON K7N 3J9

Almkerk Trenton
1935 June 7 1985
It is with joy and thanksgiving to our Lord, that we announce the 50th Wedding Anniversary of our parents and grandparents,

GERRIT and DIEN POULI
(nee Van Ryswyk)

We, the children, invite you, their friends and neighbours, to join us, in this happy occasion on Saturday, June 8, 1985, from 7-9 p.m.
Love and congratulations from your children:
Dirk & Willy — Florida
Martin & Joanne — Trenton
George & Grace — Trenton
John & Marjorie — Fenwick
15 grandchildren and three great-grandchildren.
Best wishes only.
Home address: 26 Manor Cres., Trenton, Ont.



Announce the birth of your son or daughter in C.C.'s Classifieds and receive a **free** copy of *Christian Parents.*

Know someone else who would like a copy? Send **$8.95** (plus 50¢ postage and handling) to **Calvinist Contact,** 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.

Classifieds

Anniversaries

1935 May 16 1985
Wedding Text: "Our soul waits for the Lord; He is our help and shield" (Psalm 33:20).
It is with joy and thankfulness to our Lord, that we as children, grandchildren and great-grandchildren hope to celebrate the 50th Wedding Anniversary of,

SIETZE and POPKJE KLOOSTER
(nee Kuiper)

We pray that the Lord may continue to bless them and keep them safe on their trip to Holland.
With love:
Winnie & John Steenbergen — Aylmer
Marg & John Postumus — Aylmer
John & Corrie Klooster — Belmont
Jack & Liz Klooster — Kitchener
16 grandchildren and six great-grandchildren
Open House will be held on May 28, 1985, from 2:00 - 4:00 p.m. and 7:00 - 9:00 p.m. at 110 Calvary Rd., Apt. 1, Heritage Place, Aylmer, Ont.
Best wishes only, please!

1960 May 20 1985
With praise and thanksgiving, the children of,

BART and TINA LINKER
(nee Zantingh)

announce the 25th Wedding Anniversary of their parents. May the Lord bless you with many more years together.
Lisa Linker
Dan Linker
Sheila Linker
Henry & Melinda Heidinga; Matthew
Friends and relatives are invited to an Open House at their home on May 20, 1985, from 2-5 p.m. at 194 Oak Ave., Strathroy, Ont.

1960 May 28 1985
With joy and thanksgiving to the Lord we announce the 25th Wedding Anniversary of our dear parents and grandparents,

WILLIAM and FREDA C. SMOUTER
(nee Kuntz)

Eleanor & Peter Boeringa; Michael — London, Ont.
Ron — London, Ont.
Marjorie (& Richard Bergsma) — Ancaster, Ont.
David — Ancaster, Ont.
15 McNiven Rd., Ancaster, ON L9G 3T3

Oostermeer Sarnia
1940 May 23 1985
With joy and thanksgiving to the Lord, we are pleased to announce the 45th Wedding Anniversary of our parents and grandparents,

ANNE and SIETSKE VANHOUTEN
(nee VanHuizen)

Congratulations Mom and Dad.
With love:
Alice & Andy Visser; John & Barb, Sylvia, Ronald
Annette VanHouten
Siebert & Ina VanHouten; Christopher, Michael
Atty VanHouten
1011 Kenwood Ave., Sarnia, ON N7V 3S3

Anniversaries

Congratulations to Adrianus and Froukje Visser (nee Klootstra) who will celebrate, D.V., their 65th Wedding Anniversary on May 15, 1985.

Kornhorn, Gr. Wyoming, Ont.
1945 May 15 1985
"The Lord is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge. He is my shield and the horn of my salvation, my stronghold" (Psalm 18:2).

WILLEM and WYTSKE TUINSTRA

We give thanks to God who has always helped you and given you the strength to trust in His power and love. May God continue to bless you for many more years to come.
Albert & Margaret Tuinstra; Bill, Marjorie, Sara, Sonya, Renee, Elizabeth
George & Jenny Diepstra; Hank, Wanda, James, Hillary
Hijlke & Willy Pool; Tammy, Lisa, Amanda, Christopher
Home address: R.R.#1, Wyoming, ON N0N 1T0

Lutjegast Brampton
1935 May 21 1985
With joy and thanksgiving to the Lord, we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

GEORGE (Geert) and RITA (Ruurdtje) VAN DER VELDE
(nee Douma)

We are thankful to the Lord, our God, for keeping you in His care for the past 50 years and we pray that He will continue to bless you and be near you. Praise the Lord from whom all blessings flow.
Congratulations from your loving children, grandchildren and great-grandchild.
Bill & Tine van der Velde — R.R.1, Dorchester
George & Carol, Darlene, Rita & George Reitsma (Denise), David, Leona, Tanya, Theresa
Bob & Joyce van der Velde — R.R. 2, Georgetown
Jackie, Sharlene, Rob, Lisa
Jane & Henry Feenstra — R.R.3, Chatsworth
Renee, Tom
Hank & Kathy van der Velde — Ottawa
Douglas, Brian, Jeffery
Harry & Linda van der Velde — Toronto
Peter
Ann & John Algera — Chatham
Cindy, Peter, Mark, Rebecca, Tim
Home address: Hope Tower, 7900 McLaughlin Rd., Brampton, Ont.

Anniversaries

Franeker Brampton
1920 1985
It is with great joy and thankfulness to our covenant God that 65 years ago, on May 15, 1920, our parents, grandparents and great-grandparents,

ADRIANUS and FROUKJE VISSER
(nee Kootstra)

were united in marriage.
Great and wonderful are your deeds, O Lord God Almighty!
Peter & Lucy Hogeterp — Hagersville, Ont.
Metje VanderKloet (widow of Ebe) — Bergum, Holland
Richard & Henny Visser — Kitchener, Ont.
Jan & Jikke Bouwma — Wirdum, Holland
Nick & Betty Anema — Simcoe, Ont.
George & Jessie Visser — Simcoe, Ont.
Mels & Frances Noordermeer — Stryen, Holland
Henk & Claire Tiesma — Brampton, Ont.
48 grandchildren and 18 great-grandchildren.
Home address: 7900 McLaughlin Rd., S., Apt. H507, Brampton, ON L6V 3N2

1945 May 18 1985
With joy and thankfulness to the Lord, we are pleased to announce the 40th Wedding Anniversary of our parents,

SIETSE and DIRKJE VANDER WILP

We all pray that the Lord will continue to bless you both with many more years together.
Love and congratulations from your children:
Jerry & Margaret Roodzant — Houston, BC
Dick & Wilma Hoogendoorn — Orangeville, Ont.
Frank & Sandra VanderWilp — Brampton, Ont.
Bob & Irene Pearson — Rexdale, Ont.
Henry & Sylvia Sienen — Houston, BC
and 18 grandchildren
There will be an Open House held on Saturday, May 18, 1985, from 2-4 p.m. at the Immanuel Chr. Ref. Church, Brampton.
Home address: 10 Campbell Dr., Brampton, ON L6X 2H5

Obituaries

For the Christian who dies, home is heaven. And heaven is happiness and glory and peace. To be in heaven is to be in the blessed presence of the Lord.
God took unto Himself in His heavenly home our dear member,

Mr. BEREND BAKKER

We pray that the Lord will comfort and strengthen Mrs. Bakker and family.
The Senior Club of the Chr. Ref. Church, St. Thomas, Ont.

Britsum, Rocky Mtn. House,
Fr. Alta.
1915 Nov. 2 1985
Psalm 25:6a
Wie heeft lust den Heer te vrezen
't Allerhoogst en eeuwig goed
God zal zelf zijn leidsman wezen
Leren hoe hij wand'len moet.
Hymn 43:6.
Suddenly on April 26, 1985, it pleased the Lord to take home His child,

HARM (Herman) NICOLAY

in his 70th year.
Beloved husband for 45 years of Evelyn Nicolay (nee Kikstra).
Loving father and grandfather of:
Bob & Jenny Nicolay and family — Rocky Mtn. House
Henk & Ann Nicolay and family — Alhambra
Ben & Else Visser and family — Gibbons
William & Susan Nicolay and family — Rocky Mtn. House
Brother-in-law of:
Ike & Jane Kikstra — Rocky Mtn. House
and the Kikstra family
The funeral service was held on Monday, April 29, 1985, in the Chr. Ref. Church of Rocky Mtn. House. Rev. Jacob Ypma officiating.
Home address: 446, Rocky Mtn. House, Alta.

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established 1967.

For Rent

For Rent
Attractive 2 bedroom, country apartment. Available immediately. St. George area (within ten miles of Cambridge and Brantford). Phone: (519) 448-1585.

Beautiful, 3 bedroom, completely furnished cottage, in Point Clarke, on Lake Huron, 3 blocks from beach and store. Available July and August. Please phone (519) 395-3581.

Why not advertise in C.C.?

Vacations

Bed & breakfast, available this summer in **Stratford,** "the festival city." Two rooms with double beds. For more information or reservations, contact: G.H.H. Bosker at (519) 273-2959.

For weekly or weekend rental: Chalet in the beautiful Blue Mountian area. Overlooking the Georgian Bay to the North and the Beaver Valley to the South. Livingroom upstairs with balcony. Kitchen, two bedrooms and two bathrooms. Fully furnished. 20 minutes from Collingwood Chr. Ref. Church. For more information phone or write: Mr. Roger Dykstra at 519-599-3789. Box 175 Clarksburg, ON N0H 1J0

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* Airconditioning
* Waterbeds
* T.V.
* 26 units

Tudor Lodge Motel
1665 London Rd., Sarnia, Ontario N7T 7H2
"It's been our pleasure"
Jerry and Frances Hettinga
Phone 542-7716

Cottages

Christy's Cove cottage for rent, all facilities on Byng Inlet of Georgian Bay. Suitable for six adults or two small families. Also, tent and trailer sites — all hook-ups available. Hosts: Hessel and Marie Wiersma. Phone: 705-383-2930.

CEDARHOLM COTTAGES
Cottages on beautiful Kennebec Lake, 85 miles west of Ottawa. Land beach, good fishing. Treed campsites.
R.R.1
Arden, ON K0H 1B0
1-613-335-2058

Lang's Resort and Campgrounds
Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1985.
Write or phone for brochure:
Lang's Resort and Campgrounds,
R.R.#3, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
Telephone: 705-429-2420
Address: 459 Mosley St.
Wasaga Beach, ON
Site 30, Box #8, R.R.#1 L0L 2P0
LEN & RITA BETTE

Little Europe Resort
Bracebridge, Muskoka
Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia.
* **No pets please.**
R.S. BAKEMA
Telephone: (705) 645-2738

More classifieds on page 14...

Accommodation

PARTICULIER PENSION IN NEW YORK
$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen.
Voor inlichtingen bel: **Albert Van Maanen.** Liefst's morgens om 8 uur ('One night deposit required at time of booking').
(212) 855-5036
119 Fort Green Place, Brooklyn, New York 11217

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"Your first stop to anywhere in the world"
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33 Lakeshore Rd.
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Phone: (416) 937 0550
toll free ZENITH 97110
Corrie De Jong, Sales Representative 934-5358 (home)

Classifieds

Employment Wanted

Young Dutchman is looking for full-time employment on dairy farm. Graduate of M.A.V.O., H.A.V.O. and R.H.L. (Ryks Hogere Landbouw school). Also has diploma in "Land-en Tuinbouw." Experience 2½ years on dairy farm, including management of small farm. Married with 1 child. For preliminary information phone R. Mulder (613) 459-6146. Contact: Mr. J. Bylholt, Tillewei 14, 8842 LC. Welsryp, (Fr.), The Netherlands.

Help Wanted

Third CRC Edmonton, Alta., invites applications for the full-time position of **Pastor of Youth and Education.** Training and experience preferred but not required. Men and women interested in this new position should contact: The Search Committee before June 30, 1985, c/o Ary De Moor, 10705-139 St., Edmonton, AB T5M 1P6; (403) 455-8904

Employment Wanted

My name is Tim DeVries and I am 18 years old, aim to be a car mechanic, and will have completed the Map Forty program in Fanshawe College by the end of June, 1985. I would like to complete my apprenticeship anywhere in Ontario preferably in a dealership. Please call in the evenings at 519-235-0941.

Energetic, married man, 29, with family, looking for employment, preferably in the Hamilton, Niagara area. Ten years greenhouse, retail and sales experience. Presently studying for business administration diploma. Please write or call: Peter Kralt, 22 Robinson St., S., Grimsby, Ont.; (416) 945-0532.

Help Wanted

The Institute for Christian Studies

seeks applications for the position of

Secretary/Receptionist

Duties include: reception, typing, and distribution of materials available from ICS. Applicants should have excellent English grammar and spelling skills, good typing skills, a pleasant manner for reception work, and be well organized and able to work somewhat independently. Work begins **June 17, 1985.**

Apply to:

ICS, 229 College Street, Toronto, ON M5T 1R4
For more information call: (416) 979-2331

Pastoral Assistant

Covenant CRC in St. Catharines, Ontario, invites responses from ordained CRC ministers for a half-time position in our congregation. Job descriptions are available upon request.

Respond to: M. Blydorp, Secretary
Calling Committee
74 Sherwood Ave., St. Catharines, ON L2R 1X5

Holland Christian Homes Inc.

Covenant Tower, a 116-unit retirement tower and Faith Manor, a 120-bed Nursing Home and Residential Care complex will be opening in September, 1985. The following management positions will be available:

Food Service Supervisor

— graduate of a Food Service Manager program or equivalent
— eligible for membership in the Canadian Food Service Supervisors Association
— experience in a health care setting — a definite asset
— starting date: approximately July 2, 1985

Housekeeping and Laundry Supervisor

— individual with knowledge of and experience in operation of housekeeping and laundry services in an institutional setting
— starting date: approximately July 15, 1985

Activities Co-ordinator

— highly motivated individual with expertise in program planning and implementation related to the elderly
— starting date: approximately August 1, 1985

These positions offer an exciting opportunity to be involved in the organization stages of a facility with a Christian commitment to a high standard of care of the elderly.

Interested candidates please write to:

The Administrator
Holland Christian Homes Inc.
7900 McLaughlin Rd., S.
Brampton, ON L6V 3N2

Real Estate

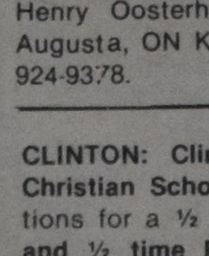
KELOWNA, BC: Retail bakery in one of the busiest malls in town. Sales continually growing, owner wishes to retire. Almost new equipment worth asking price of $159,000. alone.

For more information call:
Charles Martin or
Catherine Richards
at
ROYAL LEPAGE
#304-1950 Harvey Ave., Kelowna, Kelowna, BC
(604) 860-1100

Harold Workman
Real Estate Ltd.
Clinton, Ont.

Dairy: 64 tieup, modern barn, 149 acres.
Dairy: 136 acres; cows; quotas, machinery.
100 sow, farrow to finish, 180 acres, choice location.
120 sow setup, 149 acres, raised bungalow.
Layer quota, 5,909 on 75 acres.
250 acres, 170 workable, priced to sell.
7 acres, good house, large 1 floor barn, hwy. location.
11 acres, good house, barn setup for sows, hwy. location.

Contact:
Bill Steenstra (519) 482-3780
Peter Damsma (519) 482-9849



Stanley Vandergoot

M.L.S. Realtor

Your Complete Real Estate Service

1849 Dundas St.,
London, Ontario
N5W 3E6
Bus: (519) 451-3680
Res: (519) 672-2283

Teachers

ATHENS: Athens Christian School invites applications for the position of **teaching principal** for the **grades 5-8** for the 85/86 school year. Please address your letter of application with resume to: Mr. Henry Oosterhof, R.R.#4, North Augusta, ON K0G 1R0. Tel: (613) 924-9378.

CLINTON: Clinton and District Christian School invites applications for a **½ time Kindergarten and ½ time Remedial** position. This is a full-time position. Send application and resume to: R. Schuurman, principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0 or phone (519) 482-7851.

LONDON: London District Chr. Secondary School invites qualified teachers to submit applications for **Physical Science** position. Please send letters of application, credentials and references to Mr. Henry Kooy, principal, LDCSS, 24 Braesyde Ave., London, ON N5W 1V3. Tel: (519) 455-4360 (school), (519) 453-5719 (home).

NEWMARKET: Holland Marsh District Christian School invites applications for a **kindergarten** teaching position (3 days per week) for the 85/86 school year. Please send applications to the school, R.R.#2, Newmarket, ON L3Y 4V9 or phone (416) 775-3701 (school) or 775-2645 (home).

Calvinist Contact
Keeping in touch with the Christian community

Job Market

ACTON: Male will be 16 in June, seeking summer employment. No prior working experience, would like to work on a horse farm or is willing to do anything else. Please contact Walter at (519) 853-2455 or write Walter Kroezen, 34 Young St., Acton, ON L7J 2G6

If you are a student and need a summer job, why not add your name to these listings — free!

Teachers

NOVA SCOTIA: Kings County Christian School, R.R.#1, Cambridge Station, Nova Scotia B0P 1G0, has a possible opening for the 1985-86 school year for a **grade 6-7** teacher. Include with application a resume and a statement of applicant's perspective of Christian education. Contact Barbara Billings, principal (902) 678-9181.

PEMBROKE: Pembroke Chr. School invites applications to fill a position for **teaching principal.** Please forward letter of resume in application to Mr. H. Huyer, principal, Pembroke Chr. School, P.O. Box 563, Pembroke, ON K8A 6X7.

REXDALE: Timothy Christian School in Rexdale is interested in receiving applications for a half-time position. Ability to teach French at the intermediate level is essential. Please send resume to: Mr. H.K. Bergsma, principal. School address: 28 Elmhurst Dr., Rexdale, ON M9W 2J5; (416) 741-5770.

SARNIA: Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3 invites qualified teachers to apply for a position in **Geography-Math-Art.** Please send letters of application, credentials and references to: Mr. Wayne Drost, principal, (school), 519-337-9122, (home) 542-7113.

SASKATOON: Saskatoon Christian School offers the following, challenging positions: **Grades 1-4** inclusive, **half-time Kindergarten.** Send resumes to: Saskatoon Christian School, 2606 Broadway Ave., Saskatoon, Sask. S7J 0Z6 or phone (306) 242-2445 (days), 343-8302 (evenings).

STRATFORD: Stratford & District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0 invites applications for a **teaching principal,** for the 85/86 school year. Send letter of application and resume to: A.J. Vanderstoel, principal, or call (519) 393-5675.

WILLIAMSBURG: Timothy Christian School is in need of one teacher for September, 1985. A **grade 3 & 4 combination** of approximately 25 pupils or **half-time grade 7 & 8 position principal relief and half-time remedial help.** Ability to teach French is a definite asset for one of the positions. Experience preferred. Please send your letters of application and resumes to: Mr. J. Kooistra, principal, Timothy Christian School, Williamsburg, ON K0C 2H0. Telephone (613) 535-2687 or 535-2152 (home).

Kindergarten Teacher
Required by sponsors of a Christian kindergarten program in **Wyoming,** Ontario, commencing September 85 — two days per week. Please send resume outlining education, qualifications and experience to: Mr. William Nywening, P.O. Box 59, Wyoming, ON N0N 1T0.
Deadline: June 18, 1985.

Job Market

ACTON: 15-year-old male studen: attending Toronto District Christian Highschool in Woodbridge is seeking summer employment on farm. Willing to do other types of work. Please call (519) 853-0758 and ask for Anthony Looyenga.

BAILIEBORO: I am a college bound student seeking summer employment anywhere in Ontario. I can work from June 24 to August 31. I love working with children and do not mind hard work. If you would like more information I can be reached at (705) 939-6360 or write to Darlene Borger (that's me), R.R.#1, Bailieboro, ON K0L 1B0

BIRMINGHAM, Mich.: 17-year-old male Canadian living in Michigan temporarily and therefore cannot work in the USA. I am college bound and would like summer employment anywhere in Ontario. Experience as contractor-labourer, factory and warehouse worker. References available. Please call collect at (313) 626-7831 or write John Vanderleek, 4724 Walnut Lake Rd., Birmingham, MI 48010.

BOWMANVILLE: 17-year-old Chr. Highschool student likes to work on a farm again. Worked before for two summers on dairy and fruit farm. Willing to do any kind of work. Phone (416) 623-4120 or write: Henry Wesselius, 10 Liberty St., N., Bowmanville, ON L1C 2L4

BOWMANVILLE: Finished 1st year of college and ready for employment by May 20. I'm taking an Office Administration course and looking for a job related to office work. I am 18 years old, reliable, responsible and I have a good Christian attitude. I have very good typing and work processing skills. If I can help you, please call: Sandra (416) 263-8841 or write: Sandra Rozema, R.R.#1, Bowmanville, ON L1C 3K2

BURLINGTON: I am a 16 going on 17-year-old boy looking for summer employment. I have two years experience working in greenhouses and nurseries and am willing to do any work. Please phone Hans Vander Laan at (416) 336-3547.

CAMBRIDGE: 17-year-old girl is seeking a mother's helper or babysitting job in Southern Ontario. I am experienced in both areas of work and am also willing to try a health care related job. For more information call Mary Versteeg at: 519-658-2692 or write to: R.R.#21, Cambridge, ON N3C 2V3

CAMBRIDGE: I am a 16-year-old, responsible girl, experienced as a mother's helper, and would like employment as such this summer. I am willing to live in your home, somewhere in Southern Ontario. References gladly provided. Contact me at 519-623-8277 or write: Wendy VanDyke, 65 Woodland Dr., Cambridge, ON N1R 2X7

CAMBRIDGE: 17-year-old girl, planning to attend Redeemer College in the fall, seeks employment. I will be available from June 20 till the end of August. I am willing to try anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4502.

CLINTON: A 16-year-old girl attending London Christian Highschool is seeking work as a mother's helper or any other work related to children. Experience includes teaching V.B.S., Sunday School, etc. as well as babysitting. Please call Marian Visser 482-3537.

Classifieds/Events

Job Market

CLINTON: Hi! I am a university bound student seeking summer employment from June 17 to August 29. I am willing to work anywhere in Southern Ontario. I have typing and office skills as well as experience with housework, dairy cattle, and haying. I am hard-working and reliable and willing to do just about anything. For more information call me at (519) 482-7277 or write to Nellie Roest, R.R.#1, Clinton, ON N0M 1L0

CONSECAN: Responsible 16-year-old girl looking for a job on a horse or dairy farm. I am willing to try anything new. I have had experience in handling cows and horses. Please contact Annie Veltman, R.R.#1, Consecan, ON K0K 1T0; (613) 392-4451. Can start June 14, 1985.

DRAYTON: Second year Redeemer College student seeking employment immediately. Willing to do anything. Call Sylvia Vanden Hazel at (519) 638-2936.

DRAYTON: A 19-year-old Redeemer College student seeks employment for the months of May and June. I have experience working with the mentally handicapped, particularly in music therapy. Call Arlene Heidbuurt at (416) 634-8074 until April 26 or (519) 638-2573 anytime.

DRAYTON: 18-year-old girl seeking summer employment. Experience working with soft fruits, garden work, and some farmwork. Willing to try almost any job. Reference available. Write or call: Nancy Rumph, Box 4, Drayton, ON N0G 1P0 or (519) 638-2053.

DUNNVILLE: A first-year Redeemer College student seeks employment in either the Burlington or Dunnville areas. Experienced in greenhouse work, working with horses and caring for children. I have also worked in a cafeteria and have typing skills (60 wpm manual). Willing to learn new skills. Available from April 29 to mid-August. Contact Anita Riebot, R.R.#2, Dunnville, ON N1A 2W2, before April 29 call 634-7848.

HAMILTON: 17-year-old girl, planning to attend Redeemer College in fall, seeks employment. Available June 20 till September 1. Experience in sales, office work, child care, and sewing. Very active in drama and art. I am willing to try anything, but I do prefer a job in the Hamilton region. Write or call Alisha Van Belle, 40 Brenlyn Court, Hamilton, ON L9C 4N9; (416) 389-6692.

ARDROSSAN, Edmonton: My name is C. Paul Horsman and I'm a grade 12 student at Concordia College. I plan to attend College in the fall so I'm looking for work. I'm a willing worker and will be glad to take whatever you have to offer. Be it only a week or a few days, I'd be more than willing to work. I've done volunteer work over the winter and am a member of the Concordia College choir. My phone numbers are: 922-3301, 477-2954.

GRAND RAPIDS: Hi, my name is Susanne Klanert. I am 20 years old, in my second year at Calvin College (Grand Rapids). I am seeking summer employment and am willing to do many odd jobs including babysitting, housesitting, lifeguarding and teaching swimming. I would like to work in southern Ontario starting June 1. My address is Omega 8, Calvin College, Grand Rapids, MI 49506 USA (616) 957-6587 or 10 Hartford Ave., Toronto, ON M4L 1N9 (416) 694-4008 (after May 27).

Job Market

GRIMSBY: Second-year university social work student, 22, experienced with child care, elderly, mentally handicapped and has skills related to helping field. Seeking employment in social work field starting May 6. Resume and references available. Will consider other work. Contact Elizabeth Opthof, 254 Ridge Rd., E., Grimsby, ON L3M 4E7; (416) 945-8281.

GUELPH: I'm a young Christian girl seeking a summer job on a farm. I have lived on a farm for 14 years, I am 17 years old, and my name is Annette Aasman. My phone number is 1-519-824-4643 and my address is 11 Neeve St., Guelph, ON N1H 4B8.

GUELPH: I am about 17, male and am looking for a job on any kind of farm. I have one summer experience on a dairy farm and thoroughly enjoyed it, but I will try anything. I can work anywhere in Ontario and am willing to come for an interview. Please phone Adrian Buss (519) 824-9528).

GUELPH: Need help? Reliable 4th year Woodland Christian High student, 17 going on 18, wishes full-time summer employment from June 29 to September 3 approximately. Some experience in a bakery; will do almost any kind of work. Please phone George at 519-824-3634 anytime after 3:30 p.m. if possible.

GUELPH: 15 going on 16 year old Christian male attending Woodland Chr. High School in Breslau, Ont. is seeking summer employment, preferably in greenhouse, landscape maintenance, or willing to do anything else. Please phone Paul Tjoelker at (519) 824-3634, Guelph, Ont.

HAMILTON: Redeemer College student, 18, needs work from May till August. Two years retail sales experience with ability to do cashier work, but willing to do any work. Contact Karin Cook at 416-388-1668.

HAMILTON: Hardworking and ambitious second year Christian college student is looking for work anywhere in Southern Ontario (preferably the Hamilton area). I have experience in a retail store (2 years), office, painting and babysitting. I am willing to do any type of work. Phone Marica Mostert at (416) 389-6057.

HAMILTON: Mature, competent grade 11 student of a Christian high school seeks summer employment. Has special abilities in mathematics, computer skills and word processing. Willing to do any kind of work anywhere in Ontario. If interested, write or call Terry Van Belle, 40 Brenlyn Court, Hamilton, ON L9C 4N9; (416) 389-6692.

HAMILTON: A third year Redeemer College student seeks employment in the Hamilton/Dundas/Burlington area. Experienced in greenhouse work, office procedures, (typing, wordprocessing, filing, research), and maintenance (incl. painting). Available from April 29 to the end of August. Write Sylvia de Jong, 305-37 Mericourt Rd., Hamilton, ON L8S 2N5 or call 523-7394.

LINDSAY: I am a 16-year-old girl looking for work anywhere in Ontario and Quebec. I am willing to do any kind of work. I have experience on dairy and farrow-to-finish farms. Please call Linda at 705-437-1023.

Job Market

LONDESBORO: Hello, I am a 19-year-old grade 13 student. I hope to attend Redeemer College in the fall. I have my driver's license. I would prefer a job working with children or working outdoors (i.e. lawns, gardens, farm) but I am willing to try different things. For more information please contact Yvonne Raidt, R.R.#1, Londesboro, ON N0M 2H0; or phone (519) 526-7735.

LONDON: Strong 18 year old with driver's licence and some experience in landscaping and construction cleanup is looking for any work in farming or construction. Please call John (519) 471-8389.

LUCKNOW: 16-year-old girl seeking summer employment, mid-June to September. Experienced in babysitting, housecleaning and gardening. Call: (519) 529-7603 or write: Irene Brink, R.R.#6, Goderich, ON N7A 3Y3.

MOOREFIELD: I am a 17-year-old high school graduate seeking summer employment. I will be available from the end of June till the end of August. Have some experience as mothers helper and working on the farm. I am willing, however, to try anything. Write or call Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K9; (519) 638-2936.

NORTH YORK: I am a 17-year-old female from North York who is looking for a summer job. I am available from July 1 to Labour Day. I have had plenty of babysitting experience as well as experience working at an amusement park. I speak some French, and a little bit of Dutch. I have some musical skills and can type adequately well. I'm willing to do any kind of work. Please contact Emily Peetoom, 74 Fontainebleau Dr., North York, ON M2M 1N9; (416) 223-4427.

OSHAWA: Hi! I am a 22-year-old girl, who will have finished my Grade 12 in June. I hope to be going to university in September. I need a job for the summer to help pay for my tuition. I am willing to move anywhere in Ontario. I can do various things, for example, office work, waitress, paint, house helper (great cook!) and more! For more information please call me, Sylvia, at 8:00 a.m. at 1-416-725-6069 or write Sylvia Terpstra, 254 Cedar Valley Crt., Oshawa, ON L1G 3W1

OWEN SOUND: I'm a 16-year-old girl seeking summer employment in the Woodstock or surrounding area. I have worked on a nursery farm, I have cleaned houses and cared for many children. I'm willing to learn any other kind of work offered to me. I'm available anytime after June 15 till August 31 You can write me: Wendy Kapteyn, R.R.#2, Annan, ON N0H 1B0 or call me at 1-519-376-2053.

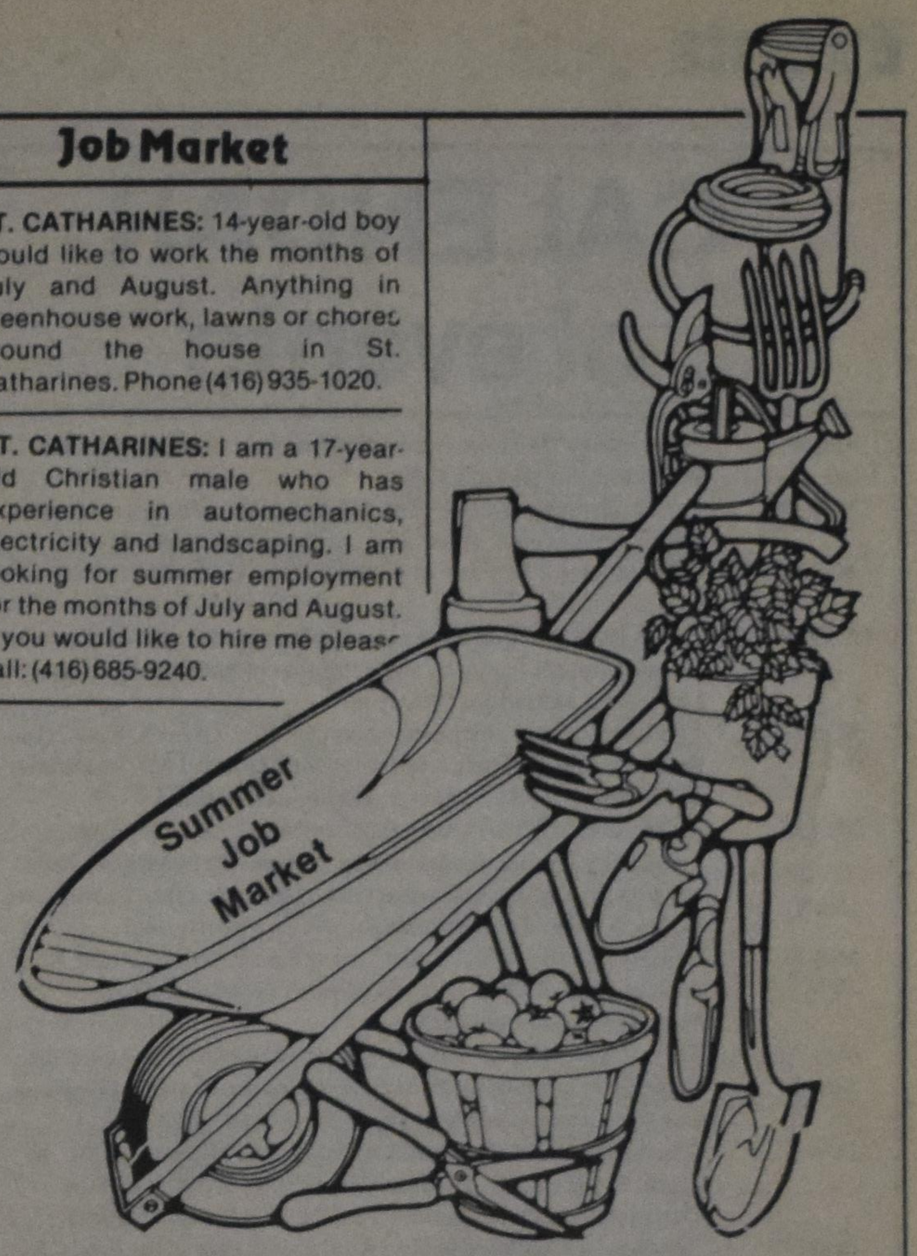
PETERBOROUGH-Millbrook: Responsible, 21-year-old female seeks work in any of several types of jobs. Can paint, waitress, communicate well with people, and has years of experience in caring for children, among other things. Has just finished third year of university and needs job to further education in fall. For more information call Rosalinde at (705) 932-2953 or write Rosalinde Heeringa, R.R.#1, Fraserville, ON K0L 1V0

ST. CATHARINES: I am a 15-year-old Christian high school student, have some experience working on a dairy farm. I would like to work on a farm in the months of July and Aug. If you would like to hire me call (416) 937-3672, anytime. Ask for Dave.

Job Market

ST. CATHARINES: 14-year-old boy would like to work the months of July and August. Anything in greenhouse work, lawns or chores around the house in St. Catharines. Phone (416) 935-1020.

ST. CATHARINES: I am a 17-year-old Christian male who has experience in automechanics, electricity and landscaping. I am looking for summer employment for the months of July and August. If you would like to hire me please call: (416) 685-9240.



ST. CATHARINES: I am a 16-year-old Christian High School student; have experience working on a dairy farm, and would like to work on a dairy farm again this summer, for the July and August months. If you would like to hire me, please call: (416) 937-6046, evenings.

ST. CATHARINES: Almost 17 years old, Chr. High School student is looking for summer job on dairy farm. Has experience. Please call Dennis at 416-935-9014.

SARNIA: Lambton Christian High School girl, almost 16 years old, would like to work full- or part-time this summer to gain work experience. Would like to work in store or office etc. Have computer and typing course credits. Piano or accordion lessons at reasonable rates all year around. Won't you please call me at 519-542-7275, or write to: Terry Korstanje, 1856 IDonalda Dr., Sarnia, ON N7T 7H6.

SHEDDEN: Male, 16 years old, seeking summer employment on a farm, with a possible need of accommodations. Has previous farm experience from living on parents' farm, general licence and can drive anything. Please call anytime at (519) 764-2268.

SMITHVILLE: I am an 18-year-old looking for a summer job. Willing to do any kind of work. Please call: Cindy Nienhuis (416) 957-3445.

STRATFORD: Hard working 14 year old student would like summer employment on farm in Stratford area. Experience pigs, cage layers, broilers. Willing to learn. Loves farms. Please call Mark Frankruyter (519) 271-6038 or write: 154 Strachan St., Stratford, Ont. Long distance call collect.

TORONTO: Kind, dependable, 16-year-old girl looking for summer employment in Toronto area. July and August. Interested in office work, store, child care or landscaping. Willing to learn and gain experience. Please contact Alisa Praamsma, 27 Dittmer Cr., Ont.; 741-4912.

WINGHAM: 18-year-old girl looking for a summer job. Have always lived on dairy farm. Can drive tractor. Likes looking after children. For further information contact Liz Versteeg, R.R.#2, Wingham, ON N0G 2W0. Phone (519) 357-2009.

WELLANDPORT: Beth Ann Douma, age 14, R.R.#3, Wellandport, ON L0R 2J0; 386-6765. Experienced in babysitting. Type of work preferred: babysitting, light housework or other.

WOODSTOCK: 18-year-old female seeking employment in accounting or similar work. Will be starting college for accounting in the fall. Willing to move. Contact Rosemary Alblas, R.R.#5, Woodstock, ON N4S 7V9 or call 1-519-467-5452.

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CALVIN COLLEGE

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July 6–13, 1985

FOR WHOM?
All friends of Calvin—singles, couples, families, young and old. Children's activities and babysitting provided.

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"A Christian Presence in Contemporary Culture"

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Dr. Gordon Spykman—*"A Christian Presence in Church and Society"*

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COST?
$210 each adult; $90 each child ten and over; $60 each child five through nine; $40 each child under five; suite accommodates five persons—$30 for each adjacent room.

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$90 Fee includes *everything* but room and board. $10 for child care for the week.

Reservations or Information?

SUMMERFEST
Alumni Office—Calvin College
Grand Rapids, MI 49506

Christians are never finished learning. Calvin recognizes its responsibility to provide lifelong learning opportunities for its alumni and friends.

Events

CALENDAR of events

May 17	An evening with Hugh Cook at 8:00 p.m. in the Immanuel CRC, **Hamilton.** See ad for details.
May 18	Sarnia Christian School's Second Annual Family Breakfast and Bedding Plant Sale, at 8:00 a.m. at the school, **Sarnia,** Ont.
May 17-18	Clinton Klompen Feest at **Clinton,** Ont. Call 482-7190 for details.
May 19	The Y.P. of Ontario invite everyone to attend the All-Ontario Convention Service at 7 p.m. in the gym of Sir Wilfred Laurier University, **Waterloo,** Ont.
May 22	"Hollandse Dag" at 10 a.m. in the Chr. Ref. Church, **York,** Ont. Speaker: Rev. J. Kuntz from Kitchener. Contact Mr. R. De Boer at 416-768-3634 if you have a contribution to make.
May 25	Third Annual Spring Concert of the "Mountainview Singers" directed by Harold de Haan and accompanied by Mrs. R. Fluit, at 8 p.m. in the Mountainview CRC, **Grimsby,** Ont. Choral works, solos and audience singing. Free-will offering.
May 25	Organ recital by John VanderTuin at 8 p.m. in the Calvin CRC, **Dundas,** Ont. Collection for Redeemer College's "Asma Memorial Scholarship in Music."
May 30-June 1	Three-Day Conference on "Orthodoxy and Orthopraxis in the Reformed Community Today" at Redeemer College, **Hamilton,** Ont. Seven main speakers. For info. call 416-549-8024.
June 4	Special meeting in the Strathroy East CRC, **Strathroy,** Ont., at 8 p.m. Speakers: Dr. H. Evan Runner on: "Direction of the Christian Reformed Church" and Dr. Mark VanderHart.
June 5	"Hollandse Dag" will be held for the sixth time in the First CRC, **Kingston,** Ont. Lunches are $2.00. For info. call Mrs. Bylsma 386-3754.
June 7-8	"The Creation as Cosmos," a two-day seminar featuring the Fellows of Calvin College's Center for Christian Scholarship at the I.C.S., 229 College St., **Toronto,** Ont. For info. phone (416) 979-2331.
June 11	"Hollandse Dag" in Victoria in the First CRC, **Victoria,** BC.
June 12	"Hollandse Dag" in **Moorefield Park,** at 10 a.m. Speaker: Rev. Harry VanderWindt. Take lunch along.
June 22	13th Annual Grunniger Picnic, at 10 a.m. at the Grand River Conservation Area, **Rockwood,** Ont.
July 1-19	Summer Courses at Redeemer College, 467 Beach Blvd., **Hamilton,** Ont. Sponsored in cooperation with OACS and Calvin College. For info. phone (416) 549-8024.
July 20	"Hollandse Dag" in the Westmount CRC, **Strathroy,** Ont. Have your first coffee at 9:30 a.m. Speaker: The Rev. Jan Van Dyk from Barrie. An attractive program includes music, choirs and fun activities. Don't miss it!
Aug. 4-6	Neerlandia Historical Society invites all former residents to a community reunion, celebrating the book launch of "A Furrow Laid Bare," the Neerlandia history book; in **Neerlandia,** Alta. Reply by June 1 to Neerlandia Reunion Committee, Neerlandia, AB T0G 1R0.
Aug. 5-24	Summer Session "Build Your Faith" at Ontario Theological Seminary, 25 Ballyconnor Crt., **Willowdale,** Ont. Sponsored with IVCF. For info. phone (416) 226-6380.
Sept. 17-24	Red Mesa Tour '85. Tenth annual bus tour to Navajo and Zuni Christians. For info. contact the Burlington CRC Home Missions office at (416) 637-3434.
Oct. 12-14	25th Anniversary of **Athens** Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.

Next issue

Dated	Mailed	Classified Deadline	Display Advertising Deadline
Fri.May24	Tues.May21	Thurs.May16-8:30a.m.	Wed.May15-8:30a.m.
Fri.May31	Tues.May28	Thurs.May23-8:30a.m.	Wed.May22-8:30a.m.
Fri.June7	Tues.June4	Thurs.May30-8:30a.m.	Wed.May29-8:30a.m.

DE HOLLANDSE DAG

Deze wordt dit jaar gehouden op

Woensdag 12 juni 1985

in het Moorfield Park, aanvang 10 uur v.m.

De spreker voor deze dag is Ds. Harry Vander Windt
Verder is er muziek, zang, voordrachten.
Vrij Koffie en koek
Neem uw lunch mee.

"Hollandse Dag"

in York CRC, D.V.,

Woensdag, 22 Mei, aanvang 10 uur.

Ds. Jacob Kuntz van Kitchener hoopt voor ons te spreken. Kaarten aan de deur verkrijgbaar, voor lunch word gezorgd. Willen degenen die iets willen bijdragen voor het programma, contact opnemen met de leider Mr. R. DeBoer? Zijn tel. no. is **(416) 768-3634.**

Tot ziens allemaal!

Let's Play Chess on page 20

For those who have been inadvertently missed
by special invitation
the Neerlandia Historical Society
invites all former residents to a community reunion
celebrating the book launch of **"A Furrow Laid Bare,"**
the Neerlandia history book.
This event is to be held on

August 4, 5, and 6, 1985
at Neerlandia, Alberta, D.V.

Please reply by June 1, 1985, to:
The Neerlandia Reunion Committee
Neerlandia, Alberta T0G 1R0

The Young People of Ontario

invite you to worship with us at the all Ontario Convention hosted by Simcoe League this year.

Sunday, May 19, 1985
7:00 p.m.

in the Gymnasium of Wilfred Laurier University.

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MEXICO SUMMER TRAINING SESSION
TOUR GROUP

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GRAND RAPIDS, MI 49506
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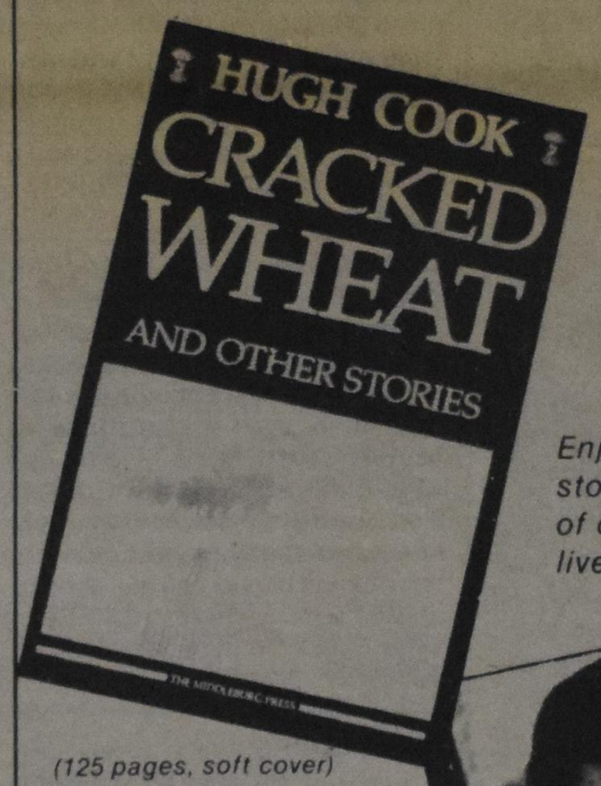

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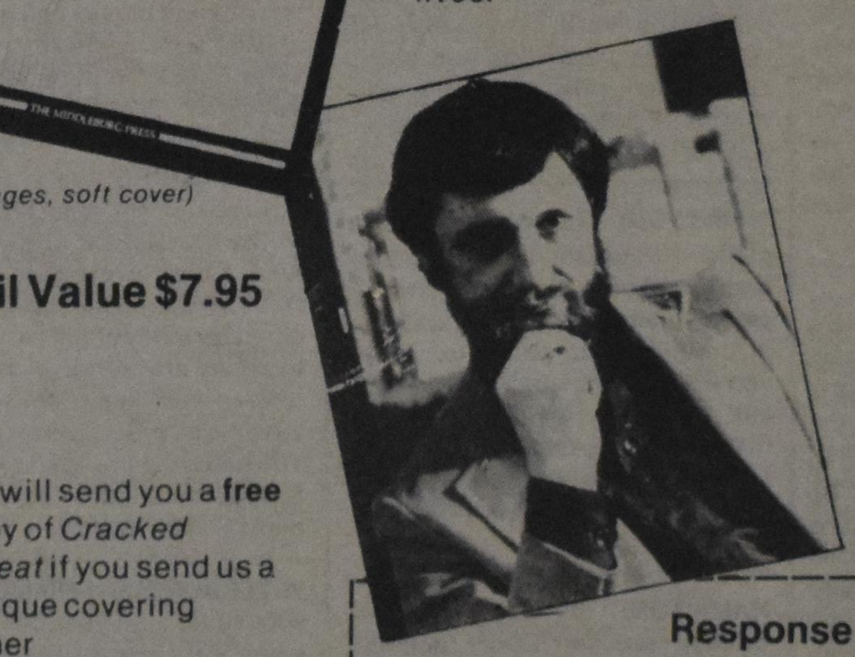

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Dutch

Oma in Canada

Lini R. Grol

Wat liep Oma trots naast haar kleindochter Magda. Magda was de liefste van al haar Canadese kleinkinderen. Niet dat ze dat ooit openlijk zou erkennen. Haar slagzin was: "Je moet geen kinderen voortrekken."

Maar het was wel moeilijk, want het ene kind is het andere niet, en de één reageert nu eenmaal spontaner en leuker, en dan trek je vanzelf meer naar ze toe. En het was moeilijk om Magda niet te verwennen. Het was zo'n goeierd, praatte nog een behoorlijk mondjevol Hollands en nam haar mee uit.

Ze konden samen zo heerlijk gniffelen over iets. Magda was een "candystriper," Oma had geprobeert het te vertalen "Kandijstreeper," waar ze allemaal hartelijk om hadden gelachen. Ze had nog wel lessen gevolgd van de radio, en kon al Engels lezen als het niet al te ingewikkeld was.

Ze wist nu dat het iets met de verpleging te maken had. Ja, Oma had al twee dochters in de verpleging, en ontdekte dat dit Candystripe betekende dat ze een soort van vooropleiding deed. Oma was trots op Magda en liet dat maar al te duidelijk merken.

"Kijk Oma ... kijk daar eens." Magda trok haar tot de werkelijkheid terwijl ze droomverloren door het winkelcentrum liep. Er was zoveel te zien. Oma genoot, ze vond het heerlijk om met Magda te gaan winkelen, zelfs al kochten ze maar weinig. "Windowshopping" noemden ze dat.

Ze volgde Magda's aanwijzing. Ze wees naar een pruik met lange dikke blonde krullen. "Net Fara Fawset" verzuchtte Magda en keek in de spiegel naar haar kortgeknipte haren." Zou toch leuk zijn ..." ze keek begerig naar de pruik. Oma knikte en zei dan zacht: "Jij ziet er ook lief uit, je korte haren staan echt vlot hoor."

De winkeljuffrouw schoot op hen af: "Pas het eens?" ze hield de blonde pruik op en zei met overtuiging: "Het is net iets voor je, zal je charmant staan."

Magda giechelde zachtjes: "Ik en charmant." Maar Oma kneep haar verheerlijkt in de arm en fluisterde: "Doen kind. Kijken is nog geen kopen. Ze biedt het toch aan." Haar ogen lachten op naar Magda, die glimlachte en zei wijs: "Och nee, het is mijn stijl niet. Niemand zou mij herkennen. Bovendien, ik zie me al met zo'n bos haar in de verpleging. Ze zien me nog niet staan."

"Je bent nog niet zo ver, kind" zei Oma als in gedachten terwijl haar ogen op een zilvergrijze pruik rustten. Wat was het mooi met dat zachte golvende haar, onwillekeurig ging haar hand naar haar spaarse grijze haren. Ach als ze toch eens zulk mooi haar had.

Haar man zei wel altijd: "Je bent nog een knap vrouwmens." Hij vond het niet eens nodig dat ze naar de kapper ging voor een permanent. Nu ja, ze hadden het ook nooit zo erg breed gehad. De laatste tijd ging ze toch wel, want haar haren waren zo dun, en het kon nu met het pensioentje van Drees. Ja nu kòn ze naar de kapper gaan, maar het hielp niet meer, na een paar dagen was de krul er weer uit en dan leek het nog niet veel. Ze zuchtte eens.

De winkeljuffrouw had haar blikken gevolgd en kwam nu op haar af: "Kijk, dit is helemaal uw kleur, pas het eens op."

"Ja, wit is wit, en grijs is grijs." zei Oma nuchter.

"Hè ja Oma, probeer het eens." viel Magda vrolijk bij, en voegde er ondeugend aan toe "Kijken is nog geen kopen." Ze lachten naar elkaar in ondeugende verstandhouding. Och, nou ja waarom ook niet? Gewillig ging ze er voor zitten en liet zich de pruik vakkundig opzetten. "Kijk eens," zei de juffrouw enthousiast.

"Machies meid, ben ik dat?" Oma keerde zich verbaasd naar Magda die uitriep: "Gunst Oma, u bent er absoluut knap mee. Fantastisch" Ze straalde. Oma lachte verlegen maar bleef in de spiegel kijken. Ja, als ze jonger was geweest zou het de moeite waard zijn geweest, maar nu? "Ach kind" zei ze spijtig: "Daar ben ik nu toch zeker te oud voor?"

"Wat geeft dat nou, daar zijn die dingen immers voor gemaakt. Doe uzelf nu eens een plezier. U verwent altijd iedereen, denk nu ook eens aan u zelf." Magda was uitgelaten van plezier: "Hebt u geld genoeg bij u? Ik doe er wat bij voor uw verjaardag. Gunst wat staat het u leuk."

Oma stribbelde zachtjes tegen: "Weet je wat ze in't dorp zullen zeggen als ik thuis kom? Hoe ouder hoe gekker. En je Opa lacht me vast uit." Jan had geweigerd om mee naar Canada te komen, durfde niet te vliegen, en geloofde niet in moderne dingen, wilde zelfs geen telefoon. Ze wist maar al te goed hoe hij zou reageren. Dat kon ze Magda niet allemaal vertellen, hoe koppig haar Opa soms was. Maar wat zou ze die pruik toch graag willen hebben.

"Opa is erg trots op u," vertelde Magda haar. "Dus neem hem nu maar." Ze keek eens naar de verkoopster. "Staat het niet goed?"

Die kwam meteen in het geweer: "Oh fantastisch, als gemaakt voor mevrouw, en het is zo gemakkelijk, u kunt hem zelf wassen, dan uitschudden en borstelen en u bent weer klaar. U hoeft niet meer naar de kapper te gaan met zo'n pruik." Wijfelend keek Oma van de één naar de ander. Ze wilde het wel, maar durfde toch niet goed. "Wat zullen de anderen zeggen"... begon ze weer.

"U zult zien dat iedereen u bewondert, doe het nu maar. Overmorgen bent u jarig, verras hen, doe net of u bij de kapper bent geweest" zei Magda overredend.

Ze knikte en glimlachte: "Ja als ze dat zouden waarderen ..."

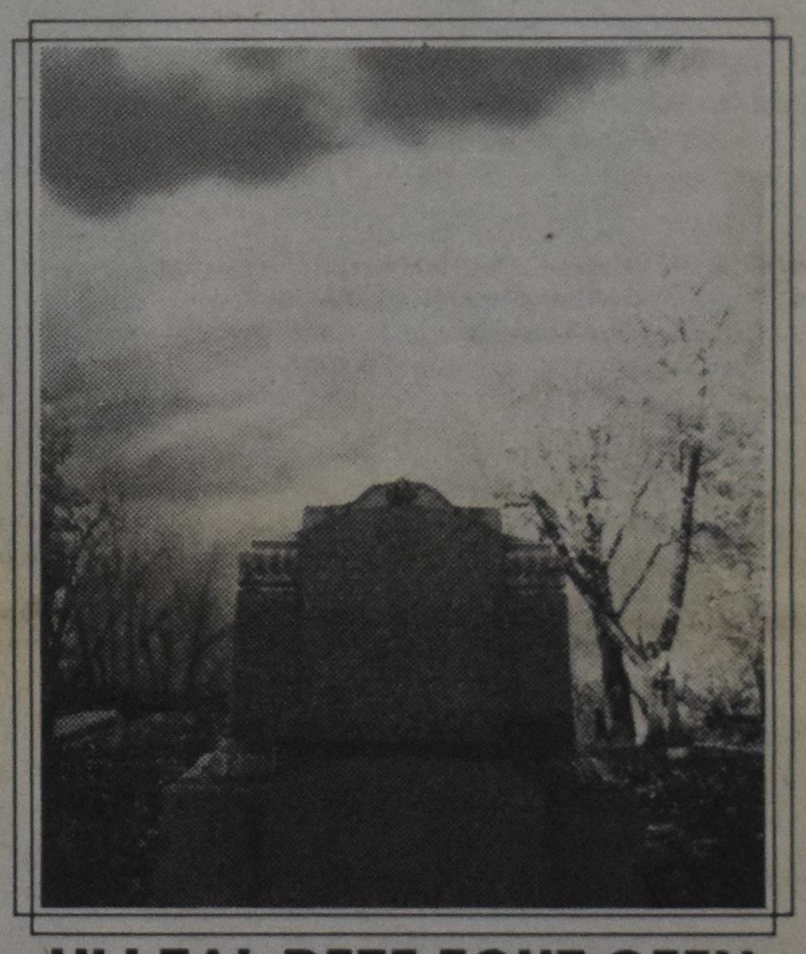
"Ophouden dan" besloot Magda. "Doen we dus gewoon alsof u bij de kapper bent geweest, wedden dat ze het niet eens merken?"

Ze betaalde, terwijl Magda vlug een paar bankbiljetten in haar handen schoof "Ach kind toch," verweerde ze zich nog. Magda lachte alweer. "En kijk nu niet zo verwaand in de spiegel Oma." Ze bloosde ervan. "Ach kind wat een ijdelheid nou toch en dat op mijn leeftijd. Ik snap niet hoe ik zo zot kom" mopperde ze tot zichzelf, terwijl ze verder gingen ... "Ach Oma, waarom zot. Ik vind het juist heel verstandig. U moet zien zolang mogelijk knap te blijven. Ik weet zeker dat m'n vader en moeder dat ook zullen zeggen. Maar we vertellen het niet direct hoor."

Ze hielden elkaars arm in een verheugde greep, en lachten samen terwijl ze zich voorstelden hoe de familie er op zou reageren.

"Ik mag je zo graag Hollands horen praten kind,

Vervolg op pagina 18 ...



HIJ ZAL DEZE FOUT GEEN TWEEDE KEER MAKEN

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JOHN & HENNY TJOELKER

Dutch

Oma in Canada

... vervolg van pagina 17.

het klinkt zo koddig." Magda pareerde vlot: "Net zo koddig als uw Engels. "Ze knuffelde Oma's arm "U weet niet half hoeveel moeite ik heb gedaan om het Hollands bij te houden."

"Ach ja meiske, dat begrijp ik wel, jij bent de enigste met wie ik kan lachen en grapjes maken, en die me begrijpt. Zelfs je vader praat de helft van de tijd Engels en ik kan hem niet verstaan. Ik heb toch ook mijn best gedaan om het te leren. Je Opa wilde er niet eens aan. Die dacht dat jullie allemaal wel Hollands spraken." Ze zuchtte even een beetje verdrietig.

"Maar we verstaan u allemaal toch wel, "troostte Magda liefjes.

In opgewekte stemming kwamen ze thuis. Oma was al helemaal aan haar pruik gewend. Ze lachte verlegen toen iedereen haar bewonderde, en hoewel ze zich had voorgenomen om niets te zeggen, flapte ze er ineens blij uit: "Ja, maar 't is een pruik." Iedereen keek even verbaasd.

"Nou zul je ons vader horen," viel haar zoon uit, maar hij lachte erbij en voegde er aan toe: "Good for jouw Moeke. Staat je pretty knap hoor."

Die opmerking gaf haar toch even een schrik. Wat zou Jan er van zeggen? En de buurt? De kinderen in Holland? Even zag ze er tegen op om hen te ontmoeten.

Maar het was een opgewekte brief die ze uit Holland schreef: "Je Opa was zo blij en uitgelaten toen hij me zag. Hij zei dat Canada me jonger had gemaakt. Hij lijkt warempel trots op zijn oudje. Hij vindt die pruik geweldig. En een volgende keer komt Opa ook mee hoor. Dus: TOT ZIENS.

Lini Grol woont in Pelham, Ont.

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Bill praat maar door ...

Herman de Jong

Ik ben heel blij dat mijn pas verworven vriend Bill zo goed kan vertellen. Kan ik tenminste nog een poosje mijn grote mond houden. We zitten nog steeds in het restaurant, en na ettelijke koppen koffie en een zware hamburger, doe ik mijn best om niet hardop te boeren. Thuis zou ik nu mijn middagslaapje doen, maar nu houdt het lawaai in mijn maag me wakker. Wat doen ze toch in die hamburgers?

******

"Kijk," zegt Bill (die schijnbaar nergens last van heeft), "Ik ga nu al weer twee jaar naar die Christian Reformed Church, en dan vallen je natuurlijk wel een paar dingetjes op. Het duurde ongeveer een jaar voordat de kerkleden in de gaten kregen dat ik een eenzame weduwnaar was. Iemand met een meer critiese aard dan ik zou gezegd hebben: "Nou, dat is me ook een heiligen-gemeenschapje!"

Maar ik merkte niet eens dat de kerkleden me nog wat links lieten liggen, zo vervuld was ik van iets wat ik jarenlang gemist had: een goede preek. Eerst kwam ik enkel 's morgens, zoals de meeste Canadezen dat gewend zijn. Maar toen ik vernam dat de dominee 's middags een Catechismus-preek hield, ging ik twee keer. Er ging een heel nieuwe wereld voor me open. Wat moest ik me inspannen om deze gedegen kost in me op te nemen.

Eindelijk dan kwam er na de dienst 's morgens een dame op me af. Heel verlegen vroeg ze of ik koffie bij hen kwam drinken na kerktijd. Na dit eerste verzoek volgden er meer. Ineens waren de kerkleden over hun verlegenheid heen.

Op het ogenblik ben ik maanden van te voren al besproken. Nou John, ik heb al heel wat varkens, koeien, kippen en landerijen bekeken na al die Zondagmorgen visites. Dat gebeurt wel vluchtig hoor, want Hollandse boeren proberen op Zondag zo weinig mogelijk aandacht te besteden aan hun aardse goederen. Voor hen is de Zondag echt nog een rustdag.

Toen de dames-kerkleden merkten dat ik na die visites heel rustig naar het restaurant waar we nu zitten tufte om daar mijn middagmaaltje te eten, werd dat maar zo-zo gevonden. Dat doe je als Christian Reformed persoon nu eenmaal niet. Zo begonnen ze me ook uit te nodigen voor de middagmaaltijd.

Ik vind vooral die Hollandse soep lekker. En de Domo chocolade vla die ze in kartonnetjes uit Holland laten komen. Maar John, wat kunnen die Hollanders eten ... daar sta ik echt van te kijken! Ze prakken (zo noemen ze dat geloof ik) de jus door de aardappelen en dan gaan ze hoor! Misschien is daarom het schilderij "De Aardappel Eters" van Van Gogh zo beroemd?

Eerst zat ik ingespannen, op het puntje van mijn stoel, naar hun conversaties te luisteren, maar al gauw raakte ik gewend aan de korte Engelse zinnen met hun wonderlijke Hollandse zinsbouw. Vooral de "adverbs" zwemmen maar wat rond. Vaak ook verwarren ze 'she' met 'they'. 'She' had to go to the meeting tonight. Ik keek wat verwonderd want 'she' zat tegenover me een Hollands damesblad te lezen. Als je dan weet dat 'she' eigenlijk 'they' betekend, begrijp je al gauw dat de teenagers in de familie naar "Young People" zijn getogen.

De meeste van deze boeren hebben goede tijden gekend.

Van Halsema's Onthullingen

Dat kun je aan de interieuren van hun woningen goed zien. Tjonge, wat hebben die Hollandse dames een goede smaak. Je zinkt neer in de fijnste stoelen. Grote eiken wandmeubelen (die koop je niet in Canada hoor) bevatten het Delfts blauw en het Hollandse koperwerk, dat met truckloads aangevoerd wordt bij de Hollandse winkel.

Dan de bloemen en de planten die door het hele huis staan. Soms moet je wat heen en weer lavéren als je door de kamers loopt, want overal staan er vaste planten. Canadezen kopen nu meer bloemen dan ooit ... wat een invloed hebben de Dutch-Canadians gehad. In ons stadje zijn er nu twee grote bloemenzaken. En al die bloemen, al die prachtige planten worden geteeld door kwekers van Hollandse afkomst, ofschoon ze ook per vliegtuig uit Nederland worden aangevoerd.

Weet je wat ook zo leuk is in die huizen van de Dutch-Canadians? Dat er in elke 'bathroom' een verjaardagskalender hangt. Daaruit blijkt maar weer, dat Hollanders vlijtige mensen zijn. Geen moment van de dag gaat er verloren. Zelfs als men noodzakelijker-wijze enige tijd verliest in een 'bathroom,' kan men die tijd toch nuttig doorbrengen door verjaardagen van ooms en tantes, neven en nichten, Opas en Omas, op te zoeken.

Tijdens mijn eerste bezoek aan een Dutch-Canadian 'bathroom,' haalde ik die kalender natuurlijk direct van de muur om het nou eens op mijn gemak te bekijken. Misschien verbleef ik iets langer dan noodzakelijk, en werd mijn gastvrouw ongerust. Tenminste, ik hoorde zachtjes aan de deur kloppen, en een verlegen jongensstemmetje vroeg: "Are you all right, Uncle Bill?"

Ja, de kerkleden noemen me nu Uncle Bill. En dat vind ik fijn. Geeft me echt een gevoel dat ik ergens thuis hoor. En nou, mijn beste John, ga ik je wat over mijn kerkbelevenissen vertellen. Hoe kwam ik nu toch bij die verjaardagskalenders terecht?

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Pleegouders gevraagd: lange dagen, hard werk, zeer bevredigend.

Pleegouder zijn is moeilijk werk. Het neemt veel tijd in beslag; 24 uren per dag. Het is vaak teleurstellend, het vraagt altijd veel geduld, energie en liefde.
Maar ondanks deze eisen, of misschien wel juist daarom, nemen duizenden mensen elk jaar pleegkinderen in hun gezinnen op.
Sommigen zijn nog kinderen, sommigen zijn teenagers. Sommigen hebben speciale lichamelijke of emotionele behoeften. Maar ze hebben allen één ding gemeen. Ze hebben een gevoel van zekerheid en veiligheid nodig om hen door een moeilijke periode in hun leven heen te helpen en hen gereed te maken voor de hereniging met hun eigen families.
Er is een diepe vreugde in het delen van de rijkdom die het leven u gegeven heeft, met een kind of jong persoon.
Als deel van een groep van sociale werkers en andere bevoegden, helpt u pleegkinderen en hun ouders wanneer ze u het meest nodig hebben. En u helpt uzelf ook, u bouwt uw eigen persoonlijkheid op.
Als u meer wilt weten hoe u pleegouders kunt worden, neem dan contact op met uw plaatselijke Children's Aid Society of Family and Children's Services.
Het is geen gemakkelijke opdracht. Er zijn maar weinig taken die meer van een mens vragen. Maar er zijn er nog minder, die zoveel teruggeven.

Ministry of Community and Social Services
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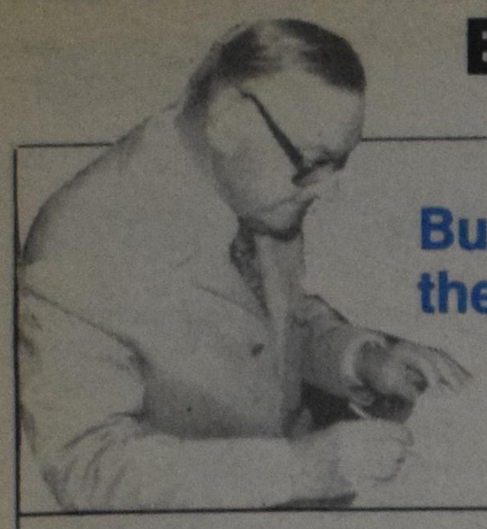
Books



Building on the Rock

Rev. Henry Van Andel

Do not delight in evil

Why do you seek the speck that is in your brother's eye, but do not notice the log that is in your own eye?
Matthew 7:3

Everyone will admit that the example which Jesus uses in order to illustrate the warning, to which He points in this text, is an impossibility.

No one can have a log in his eye. It is even impossible to walk with a speck or a splinter in the eye. It must be very painful anyway.

There are people who prefer another translation. Because Jesus taught in the Aramaic language, they refer to the Aramaic word for "eye" which is also used for spring or pond. The picture is then the following: someone looks over the fence of his neighbour's garden and tells him that a piece of wood is floating in his pond. He forgets that there is half a tree trunk floating in his own pond.

This interpretation may be ingenious, but we do not follow it. The New Testament is written in Greek and we interpret the Greek text. Moreover, Jesus used more illustrations which are impossible in practical life. We think of the camel which cannot go through the eye of a needle and also of Jesus' judgment of the Pharisees accusing them of: "straining out a gnat and swallowing a camel" (Matthew 23:24).,

We must underscore the word "see" in our text. Jesus spoke of people who are ready to judge (see previous verse) Such people look at their fellowmen with close scrutiny whether they can find something wrong in their lives. They seem to derive a vicious pleasure from putting their finger on the weak spots in the lives of their neighbours. They almost enjoy evil. This absorbs their attention to such an extent that they become totally blind to their own faults.

We must give heed to this warning of Jesus. It belongs to our old nature to have a critical mind. How far removed is such a fault-finding attitude from the characteristics of love which are mentioned in First Corinthians 13.

I just single out one of them: "Love does not rejoice at wrong, but rejoices in the right."

Published posthumously.

Church Life

The art of communication discussed

Beyond Technology, John Bluck, Geneva, World Council of Churches, 1984; ix., 92 pp., paper, US $3.95. Hendrik Hart, Toronto, Ont.

This book has as subtitle "Contexts for Christian Communication" and appears as number 20 in the Risk book series of the WCC. Unfortunately, there is not a one or two sentence characterization of what a Risk book might be. And since I have not read any before and the titles of the other 19 are not given either, I can only guess that the series presents risky views on risky topics. In that case, this volume puzzles me, because I am not aware of the genuine risk implied in discussing communication problems, nor do I spy what courage the authors needed to say what they did. But maybe I don't correctly understand what a Risk book is. Whatever it is, at least *that* is not well communicated in this text.

As an introductory stimulous to get the church to take its communication seriously, I think this volume succeeds very well. The first five chapters are by the author himself. In a candid way they present the questions and problems the church faces in the communications field, or perhaps does not but should face. Bluck manages to set forth a convincing case for communications needing close and serious attention. Though in the first chapter one almost gets the impression that because he has little to say he says it with emotional strength and with as many words as possible, he soon gets on track and in subsequent chapters presents substantial problems, points of view, and approaches. His main line strikes me as: communication is much more important than we think and deserves more scrutiny than we give it. The church is community only in so far as it communicates. And since the core of what makes the church a communicating community is Jesus, how could communication be less than a major priority item? Bluck makes some of the problems in this respect very clear and also gives some helpful hints at what sorts of approaches might help solve these problems. And if in the latter field the book is a bit short on practical and concrete suggestions, that's most likely not his fault but a reliable indicator of where we all are.

Bluck's five chapters are followed by short pieces written by others. In this section the contribution by Virginia Stem Owens was for me the highlight of the whole book. In a book which rightly takes communication very seriously it is very refreshing to have a convincing piece show clearly that the great restorer of the human community, Jesus, eludes every attempt at getting a handle on just how we must communicate. Her piece makes a great case for keeping mystery, grace, and humility near the core of Christian communication.

This volume's most obvious shortcoming in my view is the lack of visible and convincing theological strands. Here and there one detects the serious intention to move in that direction. But it seldom comes off.

I strongly recommend this short and readable text to preachers, liturgists, evangelists, all workers on the church press (editors, writers, artists, and others), workers on religious radio and television programs, and all believers who try to be believers in communication.

Autobiography

A story for teens and adults

Empty Sleeves, Philip Rushing. Zondervan Publishing House, Grand Rapids, MI; hc., 156 pp. Berta Hosmar, Whitby, Ont.

This is the story of a black boy who came from the cotton-fields of Mississippi and ended up on the list of *Ten Outstanding Young Men of America,* successfully combining his social work and his pastoral ministry.

Philip Rushing lost both his arms when he was 16, and in this biography he tells the readers about his failures and despair after the accident, but also about his victory over his handicaps. After an attempted suicide he turns his life over to Christ, but that does not mean that now everything is suddenly easy. We read about his struggles to accept himself as he is, an armless, uneducated, poor negro.

Probably one of the strangest prayers of thankfulness is Rushing's prayer, when he can finally say: "Thank you Lord, for these empty sleeves."

The book will give several hours of entertainment and I would recommend it especially to teenagers, although Rev. Rushing's struggle to rise above his circumstances is an inspiration to everybody.

Let's Play Chess

by Pete Layer

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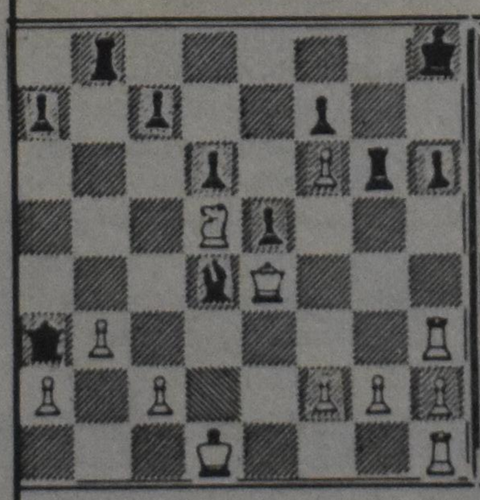
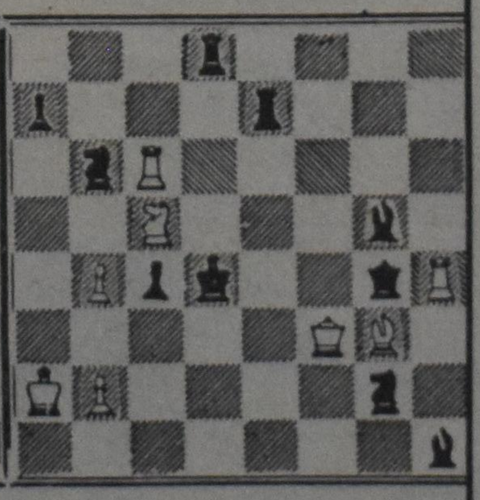
#1048
Game Position



11

12
White to play and mate Black

#1049
F.W. Wynne, Britain, 1919



9

8
2-mover 2 pts.

Notes

1. White's position in #1048 does not seem good. His King is exposed and a few pawns are ready to be taken off the board. Black's pieces are well-protected it seems. White, however, can turn the tables around! Please give the full solution for three points.
2. There are a lot of interferences in the British problem #1049. Don't let the Black King escape! Please give the key and threat, if any for this two-mover.
3. The deadline will be given with the second series of problems.

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